



B.C. 'Melanie Campaign' agitates to change justice system

Jane Ouwehand

SURREY, B.C. — "Never again" is the motto of Steve Carpenter, Michael West and the Melanie Campaign Society.

Hundreds of volunteers came to help look for Melanie Carpenter when she was abducted from her workplace in Surrey on January 6.

Chief suspect in the disappearance was Ferdinand Auger, who was photographed at a bank machine using her bank card. Auger had been released under the statutory release provisions of the Correctional

Conditional Release Act last August after serving two-thirds of a two-year sentence for armed robbery. His criminal record included convictions for sexual assault.

On January 16 Auger was found in Calgary, dead of carbon monoxide poisoning in an apparent suicide. On January 26 Melanie's body was discovered beside a hiking trail near Yale, B.C. She had been sexually assaulted and stabbed to death.

Forty-five hundred people came to a public memorial service held for her in the



Melanie Carpenter

Coliseum in Vancouver on February 3, West estimates.

"I was pulled off my couch,"

admits Michael West, Melanie's uncle and campaign co-ordinator. "Already when Pamela [Cameron, also from Surrey] was killed in broad daylight, I thought, 'Something has got to be done.' Now this has devastated us. We're all broken."

Change the justice system

The Melanie Campaign Society was established to "change the justice system," said West in a telephone interview. "We would like to direct

the anger in the right area. There is a proper process in a civilized society. We don't want to do anything illegal. We just want to change. We don't want to lose our sons and our daughters. One is too many. We want to say to our government: 'If you are not willing to change the system, we will meet you at the polls.'"

Volunteers have distributed hundreds of copies of a petition to stores and businesses throughout the Fraser Valley.

The petition calls upon Parliament to see PETITION page 2...

Mixed reaction to federal budget from Christian agencies

Alan Doerksen

ST. CATHARINES, Ont. — Christian agencies are reacting with both praise and criticism to the latest federal budget.

Citizens for Public Justice is concerned that the new budget

deals with Canada's fiscal deficit but not its social and environmental deficits, says executive director Harry Kits. "The whole focus was on the fiscal deficit," says Kits. "There was no mention of

poverty, no mention of unemployment."

Commenting on the government's plans to cut 45,000 civil service jobs, Kits says, "It's not clear yet exactly where those jobs will be.... It raises questions about adequate services."

Civil servants may be reduced to "delivering cheques, not dealing with the broader needs of people," Kits suggests.

The selling of Petro-Canada and CN Rail "aren't necessarily bad things to do," says Kits. But privatizing air traffic control operations could negatively affect services at airports in smaller communities.

Canada's foreign aid is

getting "a pretty significant cut that was not necessary," says Kits, who also criticizes plans to raise fees for immigrants coming to Canada to \$975.

The government lowered the RRP contribution limit, but "it could have been dropped to about \$7000," suggests Kits, adding that the government could have levied a bigger tax on banks as well. The government also could have introduced a tax on lotteries and gambling.

Kits is also concerned about transfer payments to the provinces. The budget reflects a shift of power from the federal government to the provinces with no matching funding, he notes. Thus, the provinces are asked to do more with less money.

Christians should be "keeping in mind what should be the appropriate role of govern-

ment," and make sure the government addresses Canada's social and environmental deficits, says Kits.

No business in business

Paul Martin's budget speech contained "an awful lot of rhetoric... He has bought himself time," comments Hans Vander Stoep, executive director of the Canadian Christian Business Federation. Foreign investors will be satisfied with

See GOVERNMENT p. 2...



Grain farmers in the Prairies and dairy farmers in Quebec and Ontario will be greatly affected by the subsidy cutbacks.

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News

Petition asks Parliament to 'keep dangerous sex offenders locked up'

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ment to "keep dangerous sex offenders and pedophiles locked up for life," to "eliminate statutory release," to "give more power to the legal institutions to keep dangerous criminals even after the sentence is served, if they are still a risk to society," and to tighten laws regarding violent offenders.

Groundswell of support

West describes a groundswell of public support. A second office has been established in Chilliwack. Inquiries have come from places in B.C., Alberta, Saskatchewan and Ontario. The campaign has put together information on how to set up a task force in a local area if there is a minimum of eight people interested.

Women have come into the office describing their fears of someone who is stalking them, or has raped them and is now out on bail or on parole. They want to know how they can help to change the system, says West.

Since there are eight federal prisons in the Fraser Valley, the process of releasing prisoners into society is a very important public issue.

Ferdinand Auger was released after serving two-thirds of his sentence because of a privilege called "statutory release." Lolly Goodman, who works for the Kent Correctional Institution, a maximum security prison near Agassiz, explains that after serving two-thirds of their sentence, prisoners become eligible for statutory release. The National Parole

Board can revoke this privilege only if it can give grounds. If a prisoner violates parole conditions, for example, he would lose this privilege. Goodman estimates that 70 per cent of the Kent prisoners are let go under statutory release, and perhaps five per cent through the parole system; the rest serve life sentences.

Allow for healing

Wayne Northey of Mennonite Central Committee Canada Victim Offender Ministries (VOM) expresses his sympathy for the Carpenter family and for their goals of protecting society. He nevertheless would want society to "create a space" for healing for offenders, whenever willing, through a process of confession and repentance — as God in Christ created space for us at

the Cross.

One program in the VOM network does mediation solely in Criminal Code of Canada offences of violence, including murder, sexual assault and armed robbery. There are

"When we were crying for Melanie," asserts Michael West, "Jesus was crying harder."

"stories about amazing roads to healing in lifechanging ways, not only for the victims, but also for the offenders," says Northey. Avenues for healing and restoration, not vengeance, are what he would like to see in our justice system, just as, Northey explains, God offers us

reconciliation, "sinners and enemies" ("miserable offenders" as the Anglican Prayer Book puts it) that we are.

Concern remains high in the Lower Mainland. Sandra Cunningham of Coquitlam continues to publish a monthly "Tri-city Child Care Guide" with names, addresses and pictures of convicted sex criminals living in the area. In Agassiz, the local paper published a statement from three nearby prisons stating how many inmates are currently on day passes in the area.

Fear and hope continue to co-exist: fear of walking the streets and hope that something will change for the better, soon.

"When we were crying for Melanie," asserts Michael West, "Jesus was crying harder."

Government makes major cuts to farm subsidies

...continued from page 1

the new budget "for the time being," he says.

Vander Stoep approves of the government's plan to sell CN Rail and its remaining 70 per cent share of Petro-Canada. "Government has no business being in business," he says. "Government should be a stimulant, not competition."

The government could have made more cuts, especially with funding for special interest groups, suggests Vander Stoep. But he describes cuts to foreign spending as "unfortunate."

The new gasoline tax is a good idea "that's not going to hurt too many people," says Vander Stoep, and the government's reduced limit on contributions to RRSPs will only affect people in the higher income brackets.

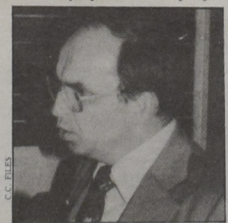
Commenting on cuts to dairy subsidies, Vander Stoep says, "These industries should be able to stand on their own."

Not enough

Reacting to the budget, Elbert van Donkersgoed, research and policy director of Christian Farmers Federation of Ontario says the government should have done more to cut the deficit. "My instincts say this

will not be enough," he says. "We're headed for \$50 billion in annual interest payments."

Commenting on the loss of civil service jobs, he says, "We're sympathetic to people



Elbert van Donkersgoed

about to lose jobs [but] government has to accomplish more with less... It's high time that governments learned to operate in an entrepreneurial fashion."

CFFO supports the elimination of the Crow rate. Van Donkersgoed suggests that the government's payout of \$1.6 billion to Prairie farmers should go into net income stabilization accounts. Farmers should only withdraw money from these accounts if their income falls below average, to pay for grain transportation, or to help improve the environment, he suggests. Some Prairie farmers may

choose to switch from grain to livestock farming, says van Donkersgoed, adding "we support that development."

CFFO favors the government's planned 30 per cent cut to dairy subsidies, but "we were thinking in terms of 10 per cent per year," says van Donkersgoed. "We regret that it must now come in bigger chunks." The budget proposes a 15 per cent cut in each of the next two years.

Concern about research

Referring to cutbacks to Agriculture Canada, van Donkersgoed says "We certainly have a growing level of concern," especially about cutbacks to agricultural research. Consumer and environmental interests could now be difficult to fund, he says.

CFFO supports the proposed government sell-off of CN Rail. "Our governments have failed in terms of developing our railroad systems in Canada," says van Donkersgoed. He recommends that "private enterprises should be putting trains on publicly maintained railroad beds."

The federal budget is cutting funding to Agriculture Canada by \$445 million over the next

three years. This is having a direct effect on people like Greg Poushinski, the research manager of the Pest Management Resource Centre in

made to research work in vegetables and ornamental plants, says Poushinski. Other programs dealing with tree roots, berries and grapes won't



The federal government has announced plans to sell off CN Rail.

Vineland, Ont. The centre works under the auspices of Agriculture and Agri-food Canada.

One-fifth gone

"We have been asked to reduce our budget by \$740,000," says Poushinski. At his centre, this is the equivalent of 10 full-time positions that will need to be cut between now and April 1, 1997. Cuts will be

be affected.

"Anytime there are cuts, they're difficult," says Poushinski.

In an Angus Reid poll taken on the evening after the budget was released, seven out of 10 people believed that the government was "on the right track" with making budget cuts, and one out of every 10 people questioned said the cutbacks were too severe.

Time for 'principled pluralism' in U.S.

Two months ago in this space I observed that the American political system is in need of basic reform. Back in 1787, the framers of the United States Constitution set up a political system modelled to some extent on what they knew best — the ancient English constitution.

According to the conventional wisdom of the time, the genius of that constitution was its separation of powers, with executive, legislative and judicial powers vested in different institutions.

'Checks and Balances' need new look

Although the British political system eventually developed towards what Walter Bagehot would later call a "fusion of powers," the American founders codified this separation and established a system deliberately fragmenting sovereignty, on the theory that its concentration in any single institution was a sure recipe for tyranny.

Thus a complex system of

"checks and balances" was set up ensuring that neither the president, the two houses of Congress nor the Supreme Court could claim ultimate power.

Although the conviction that different powers should belong to distinct bodies is basically sound, it has increasingly led to a fragmented system in which no one is able to effectively govern. More often than not, the presidency and the Congress are controlled by opposing parties, and those same parties are largely unable to exercise any discipline over their own members or even to articulate coherent policies. In some respects, Newt Gingrich, leader of the new Republican House of Representatives, has seized the initiative from President Clinton. But lacking party discipline, Gingrich, too, could end up being ineffectual.

Reformed theorist suggests reforms

What sorts of reforms might

alter this situation? In his new book, *Recharging the American Experiment: Principled*

Pluralism for Genuine Civic Community (Grand Rapids: Baker, 1994), James W. Skillen proposes some radical reforms to the American system (Skillen, a Reformed political theorist, is head of the Center for Public Justice near Washington, D.C.) One of Skillen's suggested reforms would see the U.S. adopt a type of proportional representation for elections to the House of Representatives. This would mean that a popular vote of, say, 40 per cent of the Democratic Party would give that party 40 per cent of the seats, or 174 out of the total of 435.

This would almost certainly lead to a multiparty system and thus break the stranglehold of the Republicans and the Democrats on the political process. But it would also ensure fairer representation for the American people, who are

rapidly tiring of business as usual in the nation's capital. A greater number of parties could lead to a greater degree of party discipline and the need to co-operate across party boundaries for purposes of governing the country.

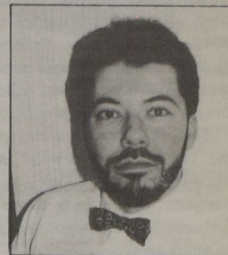
Two years not enough

I would add to this one more proposal. The term for members of the House of Representatives should be extended from its current two years to four or possibly five. Two years is far too brief a period for legislators to complete their business. Representatives are now constantly running for re-election, and they have little opportunity or incentive to make hard policy choices that may be necessary but unpopular. It also makes them too dependent on their home districts, and thus unable to pursue policies that would do justice to the nation as a whole.

The United States has operated under a highly durable written constitution for 208

POLITICS

David Koyzis



years. Nevertheless, some basic reforms are needed to bring an 18th century system nearly into the 21st century and to ensure that justice is done to the American polity in its full diversity.

David T. Koyzis, who grew up in Wheaton, Ill., and is now a Canadian citizen, teaches political science at Redeemer College, Ancaster, Ont.

Quebec scientists' blueberry research helps African nation find water

CHICOUTIMI, Quebec (Canadian Scene) — Researchers from the Université du Québec in Chicoutimi have, in recent years, been applying sensing technology to predict the blueberry crop in the Lac Saint-Jean region.

Now, the same technique is being applied to locate underground water reservoirs in the West African nation of Burkina Faso, which suffers from a chronic lack of water.

According to Canada's International Development Research Corporation, which supports the water-search project, locating new sites for wells starts with satellite imagery to identify the geological features where water reservoirs are likely to be found. Then specialized electromagnetic, seismic and electrical methods are used to assess the size of these reservoirs.

"So far, nine of the 10 wells that have been drilled at our chosen spot (in Burkina Faso) have produced more than 23 cubic metres of water an hour. This is enough to meet the basic

needs of a medium-sized village," says Gilles Lemieux, of the Université du Québec, who

is working on the project in Burkina Faso.

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Editorial

Are you seeking the kingdom or following an ideology?

My father-in-law once gave me a Dutch novel called *Oostloorn*. It's a series of sketches about Reformed people living in a rustic hamlet in the Dutch province of Drenthe around the time of the formation of the *Gereformeerde Kerken* (Christian Reformed Church), in Holland (1880s). It was published in 1903 and must have been a best seller because it went through several reprints.

The book captivated me, even though I found the characters somewhat unrealistic. What I liked about the book was that it gave me renewed insight into the way our Reformed forebears lived, thought and acted a hundred or so years ago.

One scene really caught my attention and seemed relevant to our own times. It concerns the idealistic vision of a young man who wants to change society to the point where it will

resemble the kingdom of God.

Heaven come down

Wiegen is a young shepherd who thinks the church does not in the least look like the kingdom of God. "Away with the preachers, away with the elders, away with the brick building and away with all external things," he shouts to his elderly pastor who came to pay him a visit on the heath. "I want to have the kingdom of heaven on earth!"

He adds, if people did the things that Jesus said, the kingdom would already be here. They would begin by loving each other and they would end up selling everything and giving to the poor.

The pastor, who remembers a time when he had similar ideas, tells Wiegen he does not know his history. If he did he would realize that all these idealistic visions never amount to anything.

Family obstacle

And then the pastor adds an interesting observation. He tells Wiegen that something as simple as the love between a man and a woman prevents the realization of his vision. The two get married, have a family and the family becomes a little kingdom of itself which stands in the way of those who want to bring the kingdom of heaven down on earth.

What he's saying is that it's not only sin that hinders the idealist in attaining his or her vision, but even ordinary creational tasks and relationships can stand in the way. Because of that it's foolish immediately to expect wide-ranging changes in church and society. The pastor advises Wiegen to begin by lighting a candle in his own life instead of cursing the darkness in other people's lives.

As a final point the pastor says that the kingdom of heaven is doing what's right in whatever circumstance you find yourself. What the pastor means is that God's will can be done in a broken situation but that you should never try to harness the kingdom of heaven. Nobody owns that kingdom and nobody controls it.

A new and imperfect way

The old pastor is right. The kingdom is about doing what's right, individually and communally, in an atmosphere of daily failure and daily repentance. It's not about bringing heaven down to earth.

The kingdom is a new way of relating to other people, a new way of parenting, a new way of possessing, a new way of working and earning money, a new way of selling and

buying, a new way of doing politics and economics, a new way of educating and farming and a new way of being church. But it is all of this in the humble state of grace not the heroic state of perfection and achievement. You have to expect a fair bit of failure in your own life and that of your community and you must not become cynical because of it.

Some Christians get so involved in changing social structures that they forget to live out of the Spirit. Angry idealists want to break down churches and schools and other communities because they want the kingdom to come NOW!

They know so little about history. Changes come slowly and reluctantly. And they often come by way of detour. Detours slow us down and make us impatient. But they seldom prevent us from getting where we want to go.

A revolutionary spirit can be very satisfying emotionally, but it always carries with it the seed of its own destruction. God calls us to renew society, not destroy it. The Spirit works best where the seed of healing and renewal is allowed to grow at its own pace and according to the condition of the soil and climate.

Seeking first the kingdom of heaven means being in step with the Spirit as it moves over and around obstacles, allowing itself to be grieved and hindered. It requires the utmost in patience and understanding.

Seeking the kingdom in any other way is ideological garbage. **BW**

Adam and Eve's first duty

In Joseph Haydn's *Creation* there is a moment in which the angel Raphael sings an aria about the heavens shining in glory and the earth being splendidly adorned. This was after God had created the animals. "But," sings Raphael, "all was not accomplished yet. That being was still lacking from the whole who could look upon God's work with gratitude and praise the goodness of the Lord."

The creation was incomplete. The being that was still lacking was the human being — us! Adam and Eve were needed to appreciate God's handiwork and to compliment God on it. And sure enough, no sooner are Adam and Eve on the scene (in Haydn's masterpiece) than they break out in a duet: "Heaven and earth, O Lord our God, are full of thy goodness. The world so vast and wonderful (*wunderbar*) is thy handiwork."

The choir interacts with them as they go through the catalogue of created things and how "ye whose paths scale the heights, and ye, who creep below" should praise the Lord. When the duet and chorus is finished, Adam sings somewhat prosaically: "Now the first duty has been discharged." It's as if he's saying, "Well, now that's done. What's next on the list?"

What's striking about all this is that Haydn understood so well why human beings exist on this earth. It's as if he had read the Westminster Catechism and its first answer: "Man's chief end is to glorify God and enjoy him forever." I won't go so far as to say that the historical Adam was a Calvinist, but Haydn's Adam certainly was. **BW**

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Letters/News

Romance is not dead

This senior, sentimental, romantic man recently read in an old copy of the long defunct Dutch periodical *BUITEN* of 1929 a poem which touched a responsive string in his heart.

Enclosed please find a copy of it and my translation thereof. If you have more senior, sentimental, romantic persons in your readership perhaps you might consider printing it some day when you are looking for a filler.

Your faithful reader since the early '50s.

Bob Benkhuyzen
Orleans, Ont.

MIJN WIJFKE

Mijn wijfke is alomme
In zonne en in blomme
In 't waterke dat zachtken vliet
Ja, waar, waar, is mijn wijfke
niet?
Ze is alwaar ik komme!

In 't windeke hoor ik haar naam
In dorenbes, in hop en braam
't Is alles zoet van klanken.
Eén jubel wordt het om mij
heen.

Zoals haar name is er geen
Die 't harte neigt tot danken.

Mijn wijfke is alomme,
In zonne en in blomme
In al wat God geschapen heeft
In al wat ademt, bloeit en leeft.
Ze is alwaar ik komme!

Co Balfoort

MY WIFE

My wife I see all over
In sunny fields of clover
In birds, in flowers and in trees
In murmuring brooks, on lakes and seas
Wherever I look, my wife I see!

In gentle breeze her name I hear
Wherever I listen, far or near,
In jubilant shouts I hear her name,
no other sound is quite the same.
It leads to thanks and adoration
For such a crown on God's creation.

My wife I see all over
In sunny fields of clover
In all that our Creator gives
In all that flowers, breathes and lives.
She is wherever I go!

Sic transit gloria papyri

Every week we in Brampton eagerly await the arrival of CC and the latest outrages from St. Kitts. This time you have outdone yourself, however. Although I am not generally given to indignant word processing, this week's CC was the last straw. I am apologetic [sic] to the point of being unable even to cancel my subscription!

Your headline on page 1 is enough to make my Latin teacher turn in his grave. As the coat of arms on page 2 clearly

shows, the correct moto is "a mari usque ad mare."

We suggest that as penance Bert write his next editorial in Latin.

P.S.: In connection with the original Pearson design, I would like to point out that the correct plural for "leaf" is still "leaves," Toronto professional sports teams notwithstanding.

B.J. Stassen
Brampton, Ont.

New Catholic TV station to counter recent church losses in Brazil

David Miller
SAO PAULO, Brazil (NNI) — Brazilian Catholics are planning to inaugurate the nation's first Catholic television station this month as part of a new evangelism strategy to counter recent membership losses in the Roman Catholic Church.

The station, Rede Vida de Televisao or Life Television Network, has been developed to

"promote life and hope" and to teach Brazilian youth "ethical, moral, civic and Christian values," according to founding director Joao Montiero, a journalist and Catholic layperson.

The channel will broadcast via satellite to an estimated audience of 38 million in 60 cities and 2,000,000 homes equipped with satellite dishes.

Future plans call for setting

up stations to receive the channel in Brazil's 7,500 local Catholic parishes, where the channel will be used to teach catechism classes electronically.

"The ultimate goal is to present entertaining, quality TV that is concerned with the religious and educational formation of the individual," Montiero told NNI in Sao Paulo.

Though officially independent of the church, the network has received strong endorsement from Roman Catholic clergy. In July, John Paul II conferred his papal blessing on the network's parent company, the Brazilian Institute of Christian Communication.

50th Anniversary Rearview Mirror

A Holland Marsh, Ont., church bulletin in early 1950 lamented the fact that more and more families, including their children who were "going steady," were no longer sitting together in church. This was seen to have theological implications: "Result: The Congregation at Worship does not in the least look like a Covenant People before their Covenant God."

CC's editor De Koekoek apparently agreed with the sentiments expressed and reprinted the bulletin piece.

The Canadian Calvinist March 1, 1950

WORSHIP — FAMILY STYLE

As Calvinistic Christians we are firm believers in God as a COVENANT — God; our JEHOVAH. God works according to a PLAN. He follows a line. He elects an Individual and says to him: "My promise is to you and to your seed". That is: to your FAMILY for God is a God of families.

Jehovah will therefore prefer to see us enter the House of Worship as FAMILIES. He will prefer us to sit down to worship Him as FAMILIES.

There is no reason why this should not be possible. There is no reason why this should be unpleasant. It was done in the past. But a decline has come about gradually. And the trend is still downward. This is how we have seen it work:

First, young men and young ladies, "going steady", begin to sit apart from the Family. They seek a quiet corner for themselves.

Nobody seems to want to say anything about it; so it becomes a habit. Other young people are quick to follow their example. "If they can sit apart, why can't we?" So argue some young people who are not attached to any members of the opposite sex. They want to sit with their chums, their buddies, their pals.

And now we begin to see more and more younger children who come in with their little friends, or who wander away from their parents, seeking seats together.

Result: The Congregation at Worship does not in the least look like a Covenant People before their Covenant God.

We know that our Pastor would be happy to see the Flock, entrusted to his care, appear before him as FAMILIES. How about a Resolution: That we will come to Church as Families, sit together as Families and worship together as Families.

— Holland Marsh Church Bulletin.

Key role in evangelizing

Officials envision the Life Television Network playing a key role in the church's "New Evangelization" thrust within Brazil. Announced in October 1992, the new evangelization strategy seeks to reverse a steep decline in membership among Catholic churches in Latin America during recent decades.

Church officials blame the hemorrhage on increasing secularism and on the explosive growth of evangelical and fundamentalist churches, some of which growth comes from "fanatic proselytism" and anti-Catholicism, Catholics feel.

Some have charged that Life Television Network represents a mere imitation of aggressive, Protestant mass media efforts, such as "TV Record" of the controversial neo-pentecostal Universal Church of the Kingdom of God. But Montiero is quick to point out distinctive differences, such as Life Television Network's plans to finance operations entirely from commercial advertising instead of viewer donations.

"Some will immediately say that we are creating an 'electronic church' to take money from the people," Montiero said. "That is not our purpose. Our concern is the formation — not the exploitation — of society."

Montiero asserted the station will not inflame interreligious tensions in Brazil. "The Life Television Network will not take wrongful advantage of religion, nor will it abuse the religiosity of the people," he said. "It will respect their faith."



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Society

On the job with Jerry Bergsma: journeyman

Does being a Christian make a difference?

"We just want to make a decent living, not necessarily getting rich. There are certain things we refuse to do. No 'tricks of the trade,'" Jerry Bergsma, master plumber.

When my family and I moved to St. Catharines, Ont., a few years ago, we bought a house the next spring. When we turned the furnace on two seasons later, it sounded like a rocketship. We decided to live with it.

When the next winter turned around, we called F. Bergsma and Sons, Ltd. Somehow, Jerry Bergsma installed a new furnace and a humidifier that's still turning around and around, doing it's wonderful job, after two solid years of neglect on our part.

I've heard (but not confirmed), that the majority of skilled trades people are now well into their 50s; they received their training back in the "Old Country," be it Holland, Italy or Poland. But some of CC's younger readers might be especially interested in reading Jerry's comments.

Name: Jerry Bergsma

Age: Fifty-something

Job: Plumber, gasfitter 1, pipefitter, oil burner mechanic and numerous other jour-

neyman certifications

Employer: Part owner of F. Bergsma and Sons, Ltd., Contractors

Location: St. Catharines, Ont.

How did you get to be a journeyman?

My family immigrated to Canada in 1953, and after working the mandatory year as a farm laborer, my father, Folkert, started his own small business. At first I worked for my dad part time while also holding a factory job. But Dad's business grew, and gradually I and my brothers joined the family shop full time. At the time, I don't think I gave a whole lot of thought to other career options.

When I started, some of the trades didn't even need official certification. But today, in general, a young person who wants to get certified rotates school terms and work terms as an apprentice with a journeyman. After a number of years, the apprentice can write an exam and become a journeyman him- or herself.

I obtained my trade papers over the years. Cities require trade-based businesses to obtain licenses. For example, if a business wants to offer plumbing or electrical services, at least one employee has to be fully

qualified and registered as a "master" in his trade. The master is required to know the "little rules" in the code book regulating the trade.

For example, after the death of my father in 1992, I had to obtain a master plumber certification in order for our busi-

ness to continue our operation in St. Catharines. The city keeps a finger in it. The provincial government holds the city responsible for upholding building regulations and the like.

Does your job help you live your faith?

I was a Christian before I was a plumber or a businessman. My Christian principles carry on in my work: I try to be open, honest, and candid. Our business is governed by our Christian beliefs. We don't want to cheat. We just want to make a decent living, not necessarily getting rich. There are certain things we refuse to do. No 'tricks of the trade.'

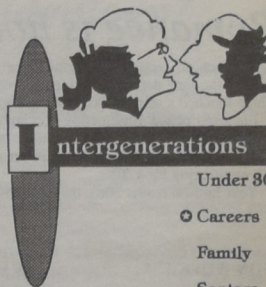
We also find that there are many people who are good customers. It makes little difference if they go to church or not. These customers are honest themselves and respect us like we respect them. Once we convince these people that we are not out to fleece them, they trust us and we establish excel-



Jerry Bergsma

What is your typical work day like?

We plan our days in advance, but sometimes people call the



Under 80

○ Careers

Family

Seniors

lent business relationships.

Also, we are a family business. This means that we have to work together. Working together as family, if possible, is probably better than anything else. Some things have to be spelled out; decisions often have to be made together; and it requires a good deal of cooperation.

What about making a living?

Our business has made me and my relatives a decent living. My wife and I have raised four kids on it. I would say to young people that one can make a good living as a tradesperson.

In some ways, I wonder about the future of some of the skilled trades. The emphasis is shifting from repairing to replacing things like furnaces or taps. It reduces the skill-level required to do the work.

What do you like best about your work?

I like dealing directly with my customers. I also like being my own boss. When I worked at that factory, eight hours seemed very long. When you work for yourself, eight hours seem to go much quicker. Now we work about 8 a.m. to 5 p.m. Of course, when we first started out, we did customers as they came. We had to accommodate. We never advertised. It's kind of difficult: either you remain a small business, or you need to go large enough to be able to hire a manager to handle all the headaches. At one point, we tried to expand, but with the expansion came the headaches. Then you have to hire someone to do the headachy work — it wasn't worth it.

Opinions in this column are those of the person interviewed and might not reflect average compensation or working conditions.

Sault Ste. Marie memorial will honor 'gallant sportsman': Sled racer saved two dogs before perishing with seven more

SAULT STE MARIE (Canadian Scene) — Visitors to Sault Ste. Marie, Ontario, will one day soon see a bronze statue of a man standing beside his racing sled, with seven huskies harnessed to it. To one side will be two other sled dogs. This unique life-sized monument will commemorate the heroism of a man who saved two of his dogs as he himself was drowning.

The man was Billy Oraziotti, 50, a Sault Ste. Marie appliance repairperson and an enthusiastic participant in dog sled racing; he was the idol of hundreds of youngsters in whom he instilled his love of the sport and of the hardy huskies that pulled the sleds. Well known both in

northern Ontario and in Michigan, Oraziotti had raced in hundreds of local events and once in the great annual Iditarod, the famous 1,800-kilometer race in Alaska, the world's greatest test of endurance in sled dog racing.

In spite of his dedication to his chosen sport, Oraziotti was not fiercely competitive about it. "Winning isn't important," he said a few years ago. "My children and me and the love and respect we have for each other — that's what's important."

The "children" he referred to were his beloved huskies, but he was equally concerned with human children. He was a frequent visitor to schools to lec-

ture on sled dog racing and the necessity of respect toward animals.

Uncharacteristic mistake proves deadly

On February 19 last year, Oraziotti and nine of his 38 huskies were participating in a three-day race on the U.S. side of Lake Michigan. In spite of his expertise, Oraziotti, misled by foggy weather, drove his sled onto thin ice. He and his team fell through. Oraziotti died along with seven of the dogs. But during a final unselfish act, he managed to free two of them from their harnesses before he perished in the icy waters.

Relatives and friends of Oraziotti felt that he could per-

haps have pulled himself onto firm ice had he not shown such dedication to the two dogs he was able to save.

A fundraising drive has been initiated in Sault Ste. Marie and throughout the sled dog racing community in Canada and the U.S. to finance the sculpture which will be created by Canadian artist Jay McClennen. In addition, this year, two dog sled races have been given Billy Oraziotti's name to honor his memory. Oraziotti's friends intend to remind citizens and visitors to Sault Ste. Marie of his love and respect for the land, its creatures and the community's children.

Film Review

Falk shakes Columbo image as Polish grandfather

Roommates

Rated PG Mature
Stars Peter Falk, DB Sweeney
Directed by Peter Yates

Nandy Heule

Some actors are so identified with a particular character, it is difficult to imagine them taking on any other role.

Case in point: Peter Falk as television's Columbo. He is the one-eyed detective with the dirty raincoat, the evasive but disarming strategy, and, of course, the 100 per cent success rate in solving the murder mystery at hand.

In *Roommates*, a full-length movie for the big screen, Peter Falk manages to not only break his ties with Columbo, he goes far beyond portraying the stock

character of a popular TV series.

In this movie, Falk plays a physically fit and stubborn grandfather — with Polish roots, but re-named "Rocky" in America — who develops deep ties with his young grandson, Michael.

Finding meaning in relationships

What follows is a very human coming-of-age tale about a grade-school boy turning in-somniac university student, who has inherited Rocky's ugly feet and rough social skills.

Eventually, grandson Michael meets Beth and appears to be on the road to living happily ever after. Almost. But there's Rocky. While Michael is gaining passage into the adult

world, his now elderly grandfather fights tooth-and-nail to resist being marginalized by society.

Rocky, a master baker by trade, continues to search the classified want ads, even though employers consider him to be past his prime, at best. This baker, however, doesn't find real meaning in old age until circumstances force him to do what he probably does best — be a grandparent.

Roommates gives Peter Falk opportunity to shine. But the movie also perpetuates the myth that impossibly poor communicators, with few social skills, are actually benevolent souls who never learned to give a bear hug. Rocky is the type you want to keep on your good side (or else).

Media/Arts



If Rocky is the rough-but-lovable type, Michael does well as the never-home doctor, and Beth whom he marries, is, of course, the sexy wife with attitudes like those of the proverbial Mother Theresa. Despite the fact that *Roommate's* characters are borderline stereotypes, their relationships and conversations turn them into genuine people who struggle to love and make the best of difficult circumstances.

Overall, this is a relatively clean movie — no explicit sex, no violence, but some vulgar and profane language. It also

offers a fast-paced story, a few tears, a few good laughs and convincing acting throughout. It teaches a lesson about North Americans' discriminating attitudes towards the elderly. And it also reminds viewers that grandparents can, and should, play an important role in the lives of young people.

Although some of Rocky's profanities might be offensive, they're not frequent or particularly harsh. This movie will be enjoyable entertainment for families with older children.

Canadian Opera Company reaches out to the public

TORONTO (Canadian Scene) — Considered by Canadians an elitist entertainment for so many years, opera in this country is finally beginning to reach for the public it deserves.

The Toronto-based Canadian Opera Company (COC) has established itself as a leader in this new effort. Under the artistic direction of Richard Bradshaw and the general management of Elaine Calder, both appointed during the past 13 months, COC has reached a new level in public consciousness. Plans for the future include outreach programs to schools in Ontario and a widely varied 1995-96 opera season offering seven productions.

A 1993 double-bill of Bela Bartok's *Bluebeard's Castle* and Arnold Schoenberg's *Erwartung*, which was repeated in Toronto in January, gained international acclaim for the COC. On tour, it played to sold-out houses in Edinburgh (at the famous annual festival), New York and Melbourne. At Edinburgh, the production received the Scotsman Hamada Festival Prize and the International Critics Award. The citation for the latter award stated...

"The COC ranks among the world's best (opera companies)." The daring and eerie theatricality of these 20th century operas was the work of Quebec director Robert Lepage and Toronto set designer Michael Levine.

Singers holding their own on world stage

As though fired by this recognition the COC has gone on to provide other imaginative fare for opera lovers. *Operation '95* was a 24-hour marathon entertainment given last month to benefit the company's Ensemble Studio for young singers. A graduate of the ensemble, tenor Ben Heppner, who has become an international superstar, is to sing the role of Canio in the COC's production of *I Pagliacci* in January and February 1996. Another graduate, soprano Sally Dibblee will star in Puccini's *Gianni Schicchi*. A current member of the ensemble, Anita Krause recently won third prize of \$3,750 in the 1995 International Mozart Competition in Salzburg. Featuring Wagner's Ring Cycle on laser disc, *Operation* proved that even the experience

of attending Wagner's entire epic can be fun, and the ensemble well worth supporting.

Even further innovations are planned. Early this year the COC Ensemble Studio singers began to bring the magic of live opera to more than 20,000 students in 50 Ontario schools, performing interpretations of Puccini's *La Bohème*, and *Cinderella*, which combines the music of Massenet and Rossini. The former is presented in a 1995 setting. The *Cinderella* story, because it has origins in many languages, is staged in multicultural costumes.

During the 1995-96 season, COC will continue its policy of special family-priced seating for children 15 and under. And it hopes for approval of the long-awaited renovations to Toronto's O'Keefe Centre, creating a world-class opera/ballet house out of a theatre that has suffered from acoustical problems and lack of backstage storage space.

The COC's 1994-95 season will close with Donizetti's *Lucia di Lammermoor* and Tchaikovsky's *Eugen Onegin*, both staged at O'Keefe Centre in April.

Christian products hit mass market

NASHVILLE, Tenn. (EP) — The growing market appeal of Christian products has caught the attention of two respected financial publications: *Forbes* and the *Wall Street Journal*. The Jan. 2 *Forbes* carried an article headlined "Rocking with God" which examined the growing Christian contemporary music market, and noted that between 1992 and 1993, Christian music sales in the mainstream market grew by 40 per cent, and in record sales and concert tickets, Christian music probably grossed \$1 billion in 1994.

The Feb. 6 *Wall Street Journal* carried a front-page feature story on Sam Moore, president of Thomas Nelson Inc., noting that the Christian publisher is succeeding in reaching beyond the hard-core pentecostal/evangelical/fundamentalist market into mainstream stores. Thomas Nelson's revenue is growing by 36 per cent a year, and 15 per cent of that revenue now comes from mass merchants — up from two per cent a decade ago.



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Church

Sudan government using Islam to cover its atrocities, say bishops

'Where is the West?' bishops wonder

Kim A. Lawton

WASHINGTON, D.C. (NNI) — Two top leaders from southern Sudan's embattled Christian community have issued new pleas for Western support in the fight against the government's Islamization

"Why are Christians afraid and ashamed to stand up and say that there is religious persecution in Sudan?"

drive. At a Feb. 6 congressional briefing in Washington, D.C., Roman Catholic Bishop Macram Max Gassis of the El-Obeid diocese said Christians in southern Sudan "feel forgotten" by the international community.

"I'm just surprised why the international community punished South Africa for apartheid, but Sudan, no," said the bishop, who accused the Islamic regime in Khartoum of waging a violent campaign against non-Arabs and non-Muslims.

For more than a decade, Sudan has been torn apart by civil war between the mostly Arab, Muslim government based in the north and rebel groups fighting on behalf of the predominantly black Christian and animist population in the south.

Despite numerous condemnations by human rights groups for the alleged atrocities committed against the Christian and animist southerners — as well as Christians and dissident Muslims living in the north — Sudanese officials have consistently denied carrying out any

discriminatory policies.

Gassis called on the U.S. government and the United Nations to issue stronger sanctions against the Sudanese government. "This is not a religious regime," he said. "It is using Islam as a cover-up...and the West is fast asleep."

Frustration with lack of support

In an interview with NNI, Gassis expressed frustration with the lack of support from Western private organizations, including churches and other religious institutions. "Why are Christians afraid and ashamed to stand up and say that there is religious persecution in Sudan?" he asked. "Where are the Christian politicians?"

Also issuing a new plea to the international community was Bishop Paride Taban of the Catholic Diocese of Torit, who said the "black African race in Sudan is threatened."

"The Arab-Islamic penetration in Sudan is seen by us Africans in Sudan not as a spiritual development, but as 'conquest' and complete colonization, aiming at a total assimilation, using every means of war, terror, torture and famine," said Taban in a statement released to a Christian Solidarity International fact-finding delegation that visited southern Sudan in late January.

Christian Solidarity, an international, interdenominational human rights organization, sent a delegation to southern Sudan from January 19 to 25. Its official trip report concluded that the government in Khartoum "continues to try to transform by force the ethnically and religiously diverse country into an Arab, Islamic state, against the wishes of the vast majority of its black African population. The devastating effects of this policy are tantamount to attempted genocide."

Delegation member Baroness Caroline Cox, deputy speaker of the British House of Lords, told

NNI that during this, her fifth visit to Sudan, she was appalled by the level of starvation and suffering caused by the continuing war.

Must relinquish faith for food

"Sadly, the situation continues to deteriorate," said Cox during an interview. "Given the terrible conditions, the lack of food, the lack of water in many places, and the lack of medicines, a lot of people have been forced to move into government of Sudan-held territories in the north in order just to survive," said Cox, adding, "that means they become subject to the very extreme policies of Islamization and have to relinquish their Christianity in order to obtain food aid." Cox told NNI the delegation heard numerous accounts of human rights atrocities that occurred over the past few months.

Cox was in Washington to receive Prison Fellowship's Wilberforce Award for her work in human rights advocacy.

Disgraced televangelist Jim Bakker returns to pulpit at funeral of friend

FORT MILL, S.C. (EP) — Fallen televangelist Jim Bakker returned Feb. 12, to the Christian theme park empire over which he once presided to preach his first sermon since being sent to prison. Bakker returned to the former Heritage USA complex near Fort Mill, South Carolina, to eulogize longtime friend Henry Harrison, who died Feb. 5 at age 67.

As he stood behind a public pulpit for the first time in five years, Bakker told the crowd of

nearly 2,000, "I'm scared to death right now, and I'm going to tell you that. This is my first time in the pulpit in many, many years... Oh God, I am not worthy to stand behind this sacred desk."

He added, "I almost wore my prison khakis because I'm so much more comfortable in those than in suits these days. My best friends are felons."

Bakker spoke for about 80 minutes, and his daughter Tammy Sue Chapman sang.

While Bakker didn't mention any plans or any interest in rebuilding the television/amusement park empire he lost, he did note that Heritage USA had been renamed New Heritage USA and is now the Radisson Grand Resort. He said, "I get it all mixed up. I'll straighten it out one of these days."

Bakker has kept a low profile since being released in December after serving five years for defrauding over 100,000 supporters of \$158 million. He now lives alone on a rented farm, where he is working on two book manuscripts.

Adventist used electronic 'net' to fish for people

SILVER SPRING, Md. (EP) — Evangelist Mark Finley is speaking in 800 cities and towns across the U.S. and Canada — all at the same time. Finley is the featured speaker in "Net '95," the most ambitious outreach project ever attempted by the Seventh-day Adventist Church in North America. The crusade is originating from the Convention Center in Chattanooga, Tennessee, and going live via satellite to many churches, schools, meeting rooms and auditoriums across the continent, with the goal of sharing the gospel with more than 50,000 people. The series began Feb. 18 and will continue for 24 selected nights through March 25. For more information, call (800) 253-3000.

'Vineyard' founder suffers stroke

ANAHEIM, Calif. (EP) — John Wimber, founder of the Association of Vineyard Churches, is recovering from a mild stroke suffered in January, and is expected to recover from damage to his left arm and leg.

Carl Tuttle succeeded Wimber as senior pastor of the Vineyard Church in Anaheim, Calif., in December, and Wimber plans to devote himself to travelling to Vineyard churches around the world.

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ENERGY FACTS

(NC)—Canadian sales of CANDU reactors have a greater export market penetration as a percentage of total exports than virtually all other high-tech industries in Canada. Further, Canada is now ranked third, behind only the giants Westinghouse and General Electric, in export reactor sales. There are CANDU 6 stations operating in Argentina and South Korea. Eight others are under construction—five of these are at Cernavoda in Romania and three at Wolsong, Korea.

Church

Everything is kosher, says the Lord

Andrew Kayvenhoven

CHAPTER

&

VERSE

At the meat counter in our grocery store one can buy meats and sausages that are "kosher." This means that the cow was slaughtered and the meat was prepared according to the dietary laws of the Jewish rabbis. But kosher foods are not an invention of Jewish rabbis. God himself declared that certain animals, fish and fowl were kosher and that others were unclean. He gave the original regulations (see Leviticus 11).

Reading these rules one would say that the only reason why certain animals were unclean and "detestable" to God's people was God's declaration that they were unclean. Why else would goat meat be kosher but pork and lobster forbidden?

A new law

Simon Peter was a law-observing Jew. Once he was trying to pray on the roof of a house but he was also hungry. Then he fell into a dream-like state and he saw a large sheet coming from above with all kinds of animals, reptiles and birds in it. "Get up, Peter, kill and eat," the voice said. But Peter replied: "Surely not, Lord, I have never eaten anything impure or unclean" (Acts 10:14).

Three times Peter said that he would eat nothing but kosher foods and three times the voice from heaven declared, "Do not call anything impure that God has made clean."

The rest of the story shows that God is speaking of more than foods. He is removing the barriers which he himself once erected: Cornelius, the centurion of the Italian regiment, now belongs to God's people. He and his household. The curse of creation has been removed in principle, because Christ carried it on the cross. Therefore the world has been reconciled to God. We may eat of all the trees in the garden and all the animals are kosher. As Paul put it in one rich Christian proverb, "To the pure all things are pure" (Titus 1:15).

Divisions have been erased

When we see Jews (and Muslims!) still observing rules about clean and unclean foods, we respect their ideas, of course. But they aren't in tune with God's music. God's overture through Jesus Christ has changed the way we deal with creation. The divisions have been erased. Not only the divisions in the animal kingdom but also the divisions in the human race have been bridged by redemption. Even the difference between Jews and Gentiles, the division God himself created, has been abrogated. "Do not call anything impure that God has made clean."

Everything is kosher, as long as we are kosher. "To the pure all things are pure."

And our approach to people is now twofold: first, we show solidarity with everyone because none of us is cleaner or better than anyone else. Second, the only difference that's worth talking about exists between sinners and forgiven sinners. Because that difference is Jesus. He makes a world of difference and he makes the world different.

Andrew Kayvenhoven is a retired pastor of the Christian Reformed Church who lives in Grand Rapids, Mich.



Chechen conflict brings diverse religious groups together

KIZLAIR, Chechnya (EP) — The Chechen conflict in the Caucasus region may have a positive influence on interfaith relations, said the leader of Russia's small Roman Catholic Church.

Archbishop Tadeusz Kondrusevic, apostolic administrator for European Russia, in an interview with Ecumenical News International (ENI), called on Western Christians to "maintain demands for peace" and to provide concrete help for refugees from the Chechen war.

According to Kondrusevic, local Christians had experienced an atmosphere of tolerance prior to the war, and since the conflict began, he says the Christian ecumenical relations in Russia are actually seeing a united front.

The Chechen conflict, said Kondrusevic, could "mobilize co-operation between the country's religious communities by highlighting their common interest in preventing further excesses and injustices."

Kondrusevic added, "Patriarch Alexei (of the Russian Orthodox Church) has made several statements demanding that the problems be solved in a more civilized way. If we could organize a common statement, with other confessions — Orthodox, Catholics and Protestants, and perhaps Muslims too, this would have a great impact."

In January, the general secretary of the Lutheran World Federation, Ishmael Noko, called for an immediate end to the conflict. In a letter to Russian president Boris Yeltsin, Noko expressed the "strongest concern" about the suffering and loss of life caused by the conflict.

In London, British Christian and Muslim leaders visited the Russian Embassy in mid-January to "protest against the military onslaught against Chechnya and to call for humanitarian aid to be allowed in."

The Conference of European Churches (CEC) has also condemned Russia's military campaign in Chechnya, warning that there is "widespread fear" among Russia's neighbors because of this "military response

to a political problem."

The presidium of CEC, meeting in Norway in January, said it "deplores and condemns the use of violence and indiscriminate use of force which is involving the civilian population in death and destruction" and called for an immediate cease-fire and an end to aerial bombardments and artillery attacks in Chechnya.

Suffering with those who suffer

"With so much death and suffering among both civilians and young enlisted combatants, we... mourn with those who mourn and suffer with those who suffer," said the group.

"The situation of the displaced people in the region demonstrates some of the worst suffering I have seen," reported Finn Andersen, of Action by Churches Together (ACT), a new international church network for worldwide emergency response. "Numbers could increase dramatically as the conflict spreads from Grozny into the surrounding towns and villages. Most urgent needs are medicines, blankets and tinned food," said Andersen.

Church World Service, one of the members of ACT, is preparing a shipment of emergency items to assist people in the

region. Additionally, the Adventist Development and Relief Agency (ADRA) reported that 37 tons of winter clothing have been distributed in the region. During the week of February 12, 60 tons of food brought in from Germany and the Czech Republic were distributed. "We have so many needs with the arrival of thousands of refugees from the conflict area. We really appreciate the help from our friends," said Vivaycheslave Palamarchuk, mayor of Kizlair, a town about 80 kilometres northwest of Grozny to which large numbers of people are fleeing.

The Mennonite Central Committee (MCC) is also providing assistance to refugees of the Chechnya conflict, and is actively looking for ways to help alleviate suffering, said MCC Europe secretary Hans Ulrich Gerber. In January, the MCC provided funds to Christian Compassion, a Baptist mission in Vladikavkaz, North Ossetia, for food parcels for Chechen refugees who fled the conflict in and around Grozny. This was done in co-operation with Quaker Peace and Service, whose staff have been involved for several years in efforts to overcome violence in the Caucasus and who visit the region frequently.

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Feature

Caught in the Nazi net [2]

A Jewish family hides in the Nazi-occupied Netherlands

Mandy R. Evans

In Part 1, Nan Wijnperle, a Jewish boy and the author's brother, is betrayed by a Dutch Nazi collaborator, Abraham Puls. Nan is captured practically at his front door. He has been holed up at home for weeks with his mother and elderly aunt, and he emerges only to buy a woodworking kit to pass the time — from a store right across the street. As Part 1 ends, Nazi boots are heard ascending the stairs to the Wijnperle's apartment. Nan's mother collapses in fright.

Mama's pleas didn't touch Puls in the least. He had heard them all before. He walked over to the telephone and started to dial.

"Hello? This is Abraham Puls. I need a truck, right away. Rokin 101... fourth floor. Just two, that's all." He set the phone down. At the mention of his name, Mama had brought her hands to her face. She looked at Nan, who stood motionless in a corner next to the window. Their eyes met briefly. "He knows," she thought. "He, too, must have remembered Abraham Puls."

"Where are you taking us?" She asked with an unsteady voice that was hardly audible.

"The S.D. will decide that!" Again the sinister smile appeared which had so frequently crossed the sadistic face.

Mama bit her lower lip. The S.D.! She realized it was too late for Nan and herself, but what about Tante Annie? She had to try to save her.

"If you take us, will you please not take this old lady? She meant well," she begged. Puls glanced contemptuously at Tante Annie as if he had only just now noticed her, but he didn't answer. Instead, he turned around and walked across the room toward the window, observing the street below. After a while, having moved the curtain aside, he fixed his eyes on the oncoming traffic, impatiently tapping the leather gloves against his long coat. Suddenly, his expression relaxed. He turned around at once.

"The truck is here! Let's go!" Pointing at Tante Annie, he ordered: "Get their coats!"

Crying softly, the old lady obeyed. She helped Mama into her coat. "Here, Elsa, don't forget your purse," she whimpered, handing Mama her worn brown leather bag.

"Thank you, Tante Annie." "Let's go!" he shouted this time.

Weeping uncontrollably, the three clung to each other.

"I'll pray for you. I know God will listen."

*"Sit down!"
he yelled. Slowly
she sank back,
burying her face
in her hands.*

"Thank you, Tante Annie. Thank you for everything." Meyer, who had been guarding the living room door, began pulling them apart, shoving Mama out of the door first.

With one final hug for Tante Annie, Nan quietly followed, his head dropped to his chest. Puls was the last one to leave the room. He slammed the door behind him, leaving the old woman behind, unharmed, but heartbroken.

And Oom Piet? Realizing what was happening, he left the building while Zus, who had been cleaning the bedrooms across the hall at the time of the raid, had quietly slipped down the stairs, carrying a small cash box containing Papa's meagre savings.

The green trucks had become a familiar sight around the city and drew a crowd wherever they were parked. This time was no different. A small group of curious onlookers watched as Mama and Nan were loaded into the back of the truck, followed by two German guards. Slowly the truck pulled away from the curb with Meyer at the wheel and Puls seated next to him.

Their first stop was a small office at the *Ceintuurbaan*. Here, Mama and Nan were searched for any valuables before

being handed over to their captors' superiors. All they got (stole) were a couple of watches. Mama was allowed to keep her golden wedding band.

Next, they were taken to police headquarters where they spent the night.

The following morning, they were taken to the *Euterpestraat*

better off you would be if you would obey the Fuehrer's orders? Don't you?" he sneered. There was a long pause, during which his eyes never left his victims. Slowly he rose to his feet. He seated himself on the edge of his desk, making his overweight body in the ill-fitting suit even more noticeable.

him. The first thing he picked up was a photograph. It was quite large, almost too large to fit into a purse. For a brief moment he studied the picture of the beautiful little girl with the large, dark brown eyes and the black curly hair.

"*Sehr schoen*," he muttered to himself. "Who is this?" Mama's lips trembled, unable to speak.

Nan took over. "That's my little sister," he scornfully retorted. "She died a long time ago. She was only three years old."

"A very beautiful Jewess, indeed," the German commented. Then, seemingly no longer interested, he tore it into tiny pieces.

"No-oh, no!" Mama screamed while jumping up from her chair trying to stop him.

"Sit down!" he yelled. Slowly she sank back, burying her face in her hands. "It was the only picture I had left of her," she sobbed.

"You won't have any use for it anymore. I promise you."

"Swine. Filthy swine!" Nan thought while looking at Mama from the corner of his eyes, trying to fight back his own tears.

When she looked up, she watched the German deliberately drop the tiny fragments in the wastebasket beside his desk. Suddenly there were no more tears to cry. Despair had turned into hate, a hate so great, the likes of which she never would have thought herself capable.

Meanwhile, the officer continued carefully to search through the rest of the contents, as if nothing had happened. He picked up a small piece of paper. It had something written on it. It looked like an address. He read it silently. *Oldenzaal*. "Where is *Oldenzaal*?" he wondered.

They watched him read the note. Nan glanced at Mama. Her eyes had become large with fear. She remembered the note. She had forgotten to destroy it after her visit to *Oldenzaal*.

Slowly, the officer pushed the buzzer in front of him, then he leaned back in his chair.

"You have been very helpful. Very helpful indeed," he grinned.

The doors behind him flung open. Heels clicked. "Heil



COURTESY MANDY EVANS

Mandy's family's hiding place at 101 Rokin, Amsterdam. Nan and Mandy's mother were arrested here.

— Headquarters of the S.D. — the same place where Papa had once been interrogated. Flanked by two guards, they were led into the interrogation room. It was large with very little furniture. Behind a desk sat a German officer who evidently had been expecting them.

"Sit down!" he ordered, motioning toward the two chairs in front of him.

They obeyed, their eyes lowered to the floor.

"Look at me!" the officer shouted.

Startled by the sudden outburst, they lifted their heads.

"Remember, I can make this very unpleasant for you!" Slowly he slipped a cigarette from a silver case and lit it.

"You Jews are such fools! Don't you realize how much

"So what can you tell me about the rest of your family?" he grinned, carefully studying his immaculately manicured fingernails. There was no answer. He raised his head, his eyes fixed on the two people in front of him.

"Speak!" he shouted. "Where is your family?"

Frightened, Mama whispered, "My husband and our daughters were arrested. We have not heard from them since."

"I see." Agitated, he flung his cigarette to the floor and squashed it with his boot. He got up and walked over to her. Motionless, he stood in front of her, his hands folded behind his back. Then he grabbed her purse out of her hands and returned to his chair. Slowly, he emptied the contents in front of

Hitler!"

"Heil Hitler! Take them away!"

Once again they were loaded on the truck, tired and numb in body and spirit.

Their next stop was the prison at the Amstelveenseweg. They were allowed a brief goodbye. They embraced each other, their faces wet with tears.

"Goodbye, darling. Please, do as they tell you," she cried.

"I will. I will. Don't worry about me." Then, through his sobs, she heard him whisper, "Mama, we may end up dead in Holland, but you'll never see Germany, never! I promise you."

Not understanding, she looked at his soft brown eyes. So young and so full of courage and hope, even now, she thought.

Then they were led away, each in a different direction.

☆☆☆☆☆

In another part of town, Nan was hunched in the corner of a dingy prison cell, his legs drawn against his chest, and eyes slowly running across the mildewed walls around him. In the gloomy light of a single bulb, he tried to unravel the message of hope and despair. He wondered what had happened to all of the people who had left their names etched into the broken plaster as a testimony. No doubt, some of them had sat where he was sitting.

Then his eyes moved to his cell mates. There were seven of them, all older than he. Together they shared a space hardly large enough to accommodate half their number. He felt ashamed when he thought of how he had laughed at them that time when they had returned from the barber. Only when one of them handed him a small mirror had he angrily realized the disgrace and the humiliation. That's exactly what they are trying to accomplish, he thought — to humiliate us. As far as he was concerned, they had succeeded.

He suddenly felt tired. The steady diet of oatmeal that looked and tasted like glue, and the limp, cooked cabbage leaves, along with a lack of sleep, had gradually exhausted his strength. He slid down to a

more comfortable position to where he was partly lying down, his knees pulled up to leave room for the others. With his hands folded behind his head, he stared at the ceiling. He felt nauseated. How much longer would he be able to bear

the procession began moving slowly forward through the long corridors into the courtyard.

Out in the wintry night, Nan's teeth chattered. He didn't know whether it was the cold or the fear. His heart pounded in his chest. He could hear some

was already waiting for them, and while Amsterdam slept, the convoy rolled through its dark, quiet streets in the direction of Centraal Station, where a train was waiting to carry still more of the city's approximately 80,000 Jewish citizens to their

When Nan arrived at his barrack, he threw himself on the first available cot. Physically and emotionally drained, he fell into an exhausted sleep.

The next morning — or so it seemed — he felt someone shaking him. "It's time to get up! Roll call will be soon!"

He opened his eyes and looked into the gaunt face of an old man.

"Roll call? Where am I?"

The old man smiled weakly. "You are in Vught, my son. You'd better get up or the guards will punish you."

Slowly Nan's memory returned as he arose from his straw mattress to face his first day in a concentration camp.

☆☆☆☆☆

It had been almost six weeks since Nan's arrival at the camp. He had been assigned mainly to outdoor duties. It was arduous work, but it kept him busy and away from the foul-smelling barracks, at least during the day. The snow had been replaced by rain, and he knew that spring couldn't be too far off. Trainloads of new prisoners arrived daily — old people, children, mothers with small babies — but he still hadn't been able to locate Mama. He tried to look for her whenever he had a chance to get near the barbed-wire fence separating the men from the women. He wondered if she were sick. Could she still be in Amsterdam?

The barracks had become so crowded that there weren't enough cots to go around. Some people shared their mattresses; while others fell asleep on the stone floor, too exhausted to care. Nan was one of them. After only a few hours of sleep, he would be awakened by the constant gnawing hunger pains caused by the meagre diet — mainly potato peelings. Unable to get back to sleep, he would lie awake staring at the ceiling until roll call. Always his thoughts returned to that fateful day in January. If he could only undo it, "Has anyone ever been able to escape from this place?" he wondered. He had pretty much abandoned the idea of finding Mama again, and his promise to her turned into a mere dream, while the prob-

Continued on page 12...



At a children's party before Mandy's birth. First row centre: "Ikky My," and to her right Nan and Corrie. Only three of these children survived the holocaust.

the horrible stench of human excrement? He felt like throwing up. How long had he been here? A week? Maybe longer. He couldn't remember. He had lost track of time. He thought about Mama and the promise he had made to her. He hoped she wouldn't remember because there was no way he would be able to keep it. Why had he even mentioned it?

"Raus! Schnell!" The shouting of the guards made him jump up. "What's happening?" one of the prisoners asked.

"Who knows?" another replied, and he laughed bitterly.

Keys rattled. He could hear doors being opened and slammed shut. Their cell door swung wide open.

"Raus!"

For a moment they hesitated, bewildered by the sudden hysterics.

"Schnell!"

The guards started pushing them into the corridor. As more doors were being opened, more prisoners streamed into the already congested corridors, exchanging looks of terror. At last

of the women cry, but their cries were quickly silenced. Standing on his toes, he craned his neck in search of Mama, but he didn't see her. Most of the women had their heads covered with big scarves and in the dark, he doubted if he would recognize her anyway. He tried

"Has anyone ever been able to escape from this place?" he wondered.

to talk himself into believing that she could still be among them.

The guards began passing out cards with a large red 'S' printed on them. They were ordered to pin them on their coats. He wondered what the 'S' meant. Eventually, he would find out, but not until several weeks later.

After what seemed an eternity, the gates of the courtyard opened. A long line of trucks

deaths.

It was still dark when they reached their destination. A whisper passed among the captives. "Where are we?"

"Vught!"

"Vught?"

"Yes, Vught!"

The Dutch concentration camp, erected by the Germans, had begun to serve primarily as a "transit camp" for Jews until the ovens of Auschwitz had a chance to catch up.

Through the snow, they began their silent march, some carrying a few belongings wrapped in a pillow case, others with only the clothes on their backs.

Nan's mind was numb. Hungry and weak, he trudged along with the other prisoners. He had had nothing to eat since lunch time. After a while, the barbed wire surrounding the first buildings became visible. Inside the camp, there was much pushing and shoving as they waited to be assigned to their barracks. The process took the rest of the night and most of the following day.

COURTESY MANDY EVANS

Feature

Caught in the Nazi net (2)

...continued from page 11

ability of death became more and more a reality. Nonetheless, he wanted to believe that he would survive. He had to.

Suddenly, at the end of the sixth week, panic broke out among some of the prisoners. A rumor rippled through the camp that all "S" card holders were going to be put on a special "penal" transport to Auschwitz. As long as they were in Vught, their own country, there was still a glimpse of hope. Now this hope quickly began to fade.

"Why all the people with an 'S' card?" Nan asked one of the other prisoners.

"Because we were caught hiding," the man answered. "The 'S' stands for *Straffe* — punishment." If only he hadn't gone outside that day.

Orders were blaring through the speakers. "All 'S' card holders assemble in front of your barracks!" It was late in the afternoon. A cold mist hung over the camp. There was a brief roll call. Then, four

COURTESY MANDY EVANS



Mandy's family's home in Amstelveen from which they were evicted.

abreast, they began marching to the train station, accompanied by a large number of SS guards. This was the same way they had come six weeks earlier.

When they reached the tiny station, the trains were already waiting, and the platform soon became a sea of prisoners. Some distance away, to his right, Nan noticed a group of ragged-looking women. Carefully he moved toward them, his eyes searching, searching. They, too, were wearing "S" cards, then he spotted the kerkchief. It looked familiar. He moved yet a little closer.

"Mama!" he whispered as loud as he could without attracting attention, keeping his eye specifically on the one woman. Instinctively, several of the women turned their heads.

Continued next week.

Mandy Evans tells the story of her own family in her book *Lest We Forget*. She moved to Canada in 1959 and to the United States in 1971. Reprinted with permission.

Youth peace tour is 'one big happy family,' despite differences

HARRISONBURG, Va. (MCC) — "Because you look like one big, happy family," explained the stoic-faced manager of a Chicago McDonald's as he handed out 21 free sundaes.

Members of the Youth Peace Tour sponsored by Mennonite Central Committee (MCC) had crowded into the restaurant on a sub-zero January evening, ordering Big Macs and fries in accents from nine locations: Egypt, El Salvador, Cambodia, Canada, Northern Ireland, Palestine, the Philippines, Serbia and the United States. It was the last of four days of orientation as the group prepared to divide into two and tour Western Canada and the U.S. Midwest for a month.

All Youth Peace Team participants (ages 15 to 23) have grown up in areas of conflict. They shared their experiences and their commitment to peacemaking with small groups of North Americans, mostly other youth. Often, host communities and the teams also shared laughter and

camaraderie as they learned games, dances and songs from each other.

Young lives of indescribable loss

Team members also listened to one another's stories of loss, confusion, chaos and difficulty. Eleanor de Guzman of the Philippines related that her father was a political prisoner for eight years. Nelson Amaya of El Salvador described the night his family discovered his mother had been tortured and killed. Narin Phin and Virak Sokha of Cambodia recalled the difficulty of finding food during the Khmer Rouge regime. Sokha spoke of killing birds with slingshots so his family could eat; Phin recalled his family had subsisted on leaves and a sister had starved.

But expressions of loss, anger and regret were juxtaposed against a spirit of hope and determination. Jane Rice praised a Northern Ireland school where Protestants and Catholics are educated together.

Darlene Byrd described her work with children as part of a neighborhood coalition in inner-city Lancaster, Pa. Sylvia Mikhail of Egypt described how her church built a campground at night with their own hands, since they did not have government approval. Receiving their inspiration from Nehemiah, half the church prayed while the other half built. On a personal level, Pedja Tomasevic of Serbia said, "Through it (the war) I learned to know Jesus Christ."

Living symbol of the Kingdom

The two teams testified to the power and tenderness of unity born in diversity. In their care and respect for each other, the participants presented a living symbol of the kingdom of all God's people on earth.

In addition to nine nationalities, five races were represented; African-American, Asian, Caucasian, Hispanic and Native Canadian. Participants embraced various expressions of Christian faith: Pentecostal,

Mennonite, Baptist, Lutheran, Catholic. Varying political perspectives and a range of economic and educational backgrounds forced participants to tear down stereotypes and build relationships.

The strength of these differences became evident as participants interacted with hosting communities. Ethnic Mennonite team members interpreted ethnic Mennonite customs for the group. An African-American provided insight into African-American-style worship. A Pentecostal's enthusiasm for a church service structured like his own increased the group's appreciation for that worship experience.

Walking in others' shoes

MCC organized the Youth Peace Tour to help North American youth think about the effects of war and conflict on people like themselves and to foster a determination to work for peace. U.S. team participant Lidia Echeverria, 17, of Shellingham, Pa., noted: "I've never

been one who would pick up a newspaper and read about the former Yugoslavia, but now that I've interacted with people from Cambodia, Egypt and other countries, I want to know what is happening there."

Other team members expressed similar views. Nelson Amaya of El Salvador reflected, "I learned that there are different ways to praise God and live Christianity...; it depends on your country, your culture, your personality, your conflicts. What is important to live in peace is to respect each other. When I think I'm right and you're wrong, then we don't agree on anything and we don't have peace."

Eleanor de Guzman added, "I see that there are a lot of North Americans who are willing to listen to another perception, and I've learned a lot about other conflict situations going on outside my country. I've also learned that it's not really impossible for people from different cultures to be together and to be as close as a family."

Feature

Does the authority of the Word include infallibility and inerrancy?

Neither Luther nor Calvin were fundamentalists

Anthony J. Looy

Lately the phrase "inerrancy of the Bible" seems to be creeping into articles and discussions by a growing number of members of the Reformed community. Before that it was more common to hear Reformed Christians talk about the "infallibility" of the Scriptures.

The word *infallibility* is usually defined as "unfailing" in the sense of being reliable. *Inerrancy*, on the other hand, often goes beyond the meaning of *infallibility*. When speaking about the authority of the Bible, for example, the term "verbal inerrancy" — sometimes described as the "dictation" theory — means that God actually inspired the authors by giving them every sentence and every single word. In other words, God used Moses, Amos, Matthew, Paul and all the other biblical writers as mere scribes or secretaries; there was no human input involved in the writing of Scriptures. Hence there are no errors of any kind in the Bible. Many 20th century fundamentalists regard the entire Bible, from cover to cover, as "inerrant" in every detail; for some this even includes punctuation.

As Dr. Herman Ridderbos has pointed out, the word "infallibility" or its equivalent is not part of the biblical terminology and the word "inerrancy" does not occur in the Bible at all. Nor does the Bible have a well-defined concept of inspiration. During the first 16 centuries of Christianity — in the early and medieval church words or concepts like "infallibility" and "inerrancy" were seldom used.

It was only during and after the 16th century Reformation that these words became current in the Christian church. The countless debates during the 19th century and up to the present, about the nature and scope of scriptural authority were definitely not a part of the Protestant Reformation.

Luther's views

That the entire Bible as God's Word is authoritative and normative was a self-evident truth to men like Luther, Zwingli and Calvin. It should be noted, for

example, that Luther's *sola Scriptura* had little to do with the doctrine of inspiration or with the notion of "inerrancy." *Sola Scriptura* was aimed at non-biblical sources of authority. By the late Middle Ages and the era of the Reformation, the Bible was being buried beneath an avalanche of appeals to sources such as papal pronouncements, ecclesiastical



Luther nails his 95 theses to the Castle Church door in Wittenberg, Germany.

councils, canonical law and statements from diverse Church Fathers or Patristics.

Luther's *sola Scriptura* was intended to rescue biblical truths from an onslaught of extra-biblical and competing "authorities" on which the papal church relied heavily. *Sola Scriptura*, as well as Luther's conviction that the Bible was the only authoritative and normative source, does not make Luther a fundamentalist.

Luther did not regard all Bible texts, or all Bible books for that matter, as equal in value. For Luther the major thrust of the Bible is "that Jesus Christ, our God and Lord, died for the sake of our sins, and was resurrected for the sake of our righteousness." This confession became for Luther the spectacles through which he viewed the Bible.

The eminent Luther scholar Dr. Heiko A. Oberman describes this Lutheran focus as "a centre from which and toward which it [the Bible] must be interpreted."

Luther strongly believed that "God and the Scriptures are two

different things, as different as Creator and creature." As many Luther scholars have pointed out, Luther distinguished clearly between the Word of God and the Bible, which is rather different from saying that the Bible "contains" the Word of God. Luther accepted "a canon within the canon." His criterion in exegeting Scripture was always: "What proclaims Christ!" Therefore, he felt that books like James and Revelation (as well as some other books) were not as significant as Bible books like Romans, the Gospel of John, Galatians and the Psalms.

Calvin's views

Calvin was a complex figure, both temperamentally and theologically. Dr. William J. Bouwsma, an astute Calvin scholar, suggests that there are two different Calvins in the historical person of John Calvin. On the one hand, Calvin's God was a somewhat remote, unchanging deity, transcendent and unknowable, a God without passions who does not sorrow or laugh, a God living in "undisturbed tranquillity" and inaccessible light, a God who reminds us somewhat of the "unmovable mover" of the classical Greek philosophers.

On the other hand, there was the Calvin who described God as being infinitely concerned with creation and with his spiritual children, a God who constantly expressed his love in covenantal faithfulness and providential caring from moment to moment.

There is similar ambiguity in Calvin's view of the Bible. He acknowledged that the entire Bible is God's Word, a divine revelation to humankind, completely authoritative and completely normative in all areas of life. Yet, Calvin did tolerate ambiguity and even inaccuracies in Scripture; he was willing to exegete Bible texts against the background of the times when they were written. He noted, for example, that Bible materials had been passed orally from generation to generation; he was acutely aware that the Bible texts had been assembled and transmitted by fallible

human beings over many centuries.

As far as Calvin was concerned, this fact had an impact on the interpretation of texts and passages.

He also allowed for the possibility of errors by copyists and in translation. One Calvin scholar (Alexandre Ganoczy) notes that Calvin recognized that even Scripture can sometimes appear to be obscure or even contradictory. In such a case Calvin "admits that one could legitimately explain and interpret Scripture by using

Herman Ridderbos has reminded us that "inspiration does not mean deification," as well as of the fact that the Bible is a human instrument in the hands of God. In the same context, Ridderbos noted that "God speaks to us through the Scriptures not in order to make us scholars, but to make us Christians."

Neither Luther nor Calvin were fundamentalists in the 20th century sense of the word. Bouwsma insists that "to Calvin the notion of verbal inerrancy would have suggested wilful



Calvin conferring with the Geneva Council.

concepts that are not strictly scriptural, on the condition that one never lose sight of the general truth of Scripture." In his own exegesis, Calvin insisted on the importance of context and the intentions of the author.

His Humanist training and love of classical philosophers and writers did to some extent affect his reading of Scripture; the darkness at Golgotha reminded Calvin that the "ancient poets, in their tragedies, imagine that the light of the sun is withdrawn from the earth when an abominable crime is committed to show a portent of divine wrath." Calvin strongly believed that the Bible is a work of interpretation. Referring to Calvin's view of Scripture, Dr. Bouwsma suggests "a flexibility in exegesis not always conspicuous among his followers."

Redemption value of the Bible

Both Luther and Calvin believed that the Bible must be read with discernment and that Scripture should always be read and interpreted with reference to its purpose and nature.

blindness." Reformed thinking at its best has always rejected the two extremes: liberal theology and fundamentalism. The Reformation heritage which follows in Calvin's footsteps has defined the authority of Scripture and the nature of inspiration as total trustworthiness and complete reliability.

Regarding Scripture's authority, Calvin did not go as far as Luther, who insisted on a Bible within the Bible; for Calvin the Bible and the Word of God were virtually synonymous. Yet both Reformers agreed on the redemptive value of Scripture, on the need to look in the Bible for a God who graciously made himself known to us in Christ.

Therefore, following in Calvin's footsteps, the Reformed tradition has defined, in the final analysis, authority and the nature of inspiration as the total trustworthiness and complete reliability of God's revelation to us.

Anthony J. Looy, who lives in Kingston, Ont., has a PhD in history.

Economics

Love of money, the root of evil

Money. They say it makes the world go around; and it pulsates around the world at an almost panicky pace; something like a trillion dollars circle the globe each day in a hysterical search for the highest yields. Nothing is sacred.

Computer-driven programs have no conscience: their operators don't care if their moves mean drastic currency devaluation in one country or greater poverty in the next.

Sacrifices to the money god

These are the necessary sacrifices to the money god which has as its holy goal the Highest Return on Capital. (Note the collapse last week of Britain's more than 200-year-old Barings Bank due to one 28-year-old trader, also without a conscience.)

When we had low interest rates only a year or so ago, people with money to spare listened to the fabulous lures from the foreign-funds pitchers and invested far afield, in China, India, Brazil,

Eastern Europe, Mexico, where stock markets were shooting up, causing investors to rub their hands in anticipation of rich rewards. Many even borrowed at a low rate to take advantage of this boom.

Well, it didn't last. These same hand-rubbers are now wringing them. Interest rates have shot up and Mexico's peso plunged, and with it the Third World stock markets. Now money is flowing back home — much less than was sent out — and this is causing a shortage of ready cash for countries such as Argentina, Mexico, China, Thailand and, yes, even for First World nations like Italy, Sweden and Canada, whose large budget deficits have made them likely sheep for slaughter on the money altar.

Our own folly

Soon the bill for the Kobe earthquake will come in, which could be as high as \$500 billion dollars, about the size of Canada's entire debt, a good part of which is held by Japanese. When Japan needs its money it will repatriate it from

Canada and other countries, adding to the cash shortage. A phenomenon such as the flood damage in Europe, while only a drop in the global money bucket, still makes the need for capital more urgent. As weather patterns become more violent and natural disasters multiply, due, not to acts of God, but to human intervention, the need for cash will become more and more pronounced, adding to the pressure on interest rates.

No 'rainy day' savings

The U.S. economy is the largest in the world and savings as a per cent of disposable income in the U.S. is among the lowest: 4.6 per cent. This means in practical terms that the median net financial assets of the average U.S. household is just \$1,000. Couples in the 55- to 64-year-old range have managed to save only about \$7,000, not much considering that someone at age 65 lives, on average, to 82. The no-longer-thrifty Dutch can claim the dubious honor of having the lowest saving rate in the world: 1.6 per cent, compared to 10.6

per cent for Canada. So here we have a bit of an edge; at least we can finance part of our deficit ourselves.

When this column appears, Mr. Martin will have presented his budget. He has a number of problems to deal with: he must decrease the deficit and increase employment, two mutually exclusive goals.

At one time it was true that employment could be created by spending more and taxing less: the trick made famous by John Maynard Keynes. This resulted in patterns of production and consumption that have been and are destroying global ecosystems at an alarming rate.

Keynes no longer counts, and Paul Martin will be hailed as a Perfect Magician if he can reduce spending without harming the poor, whose champion the Liberals claim to be. It is my bet that he will sing the Alberta tune, resembling *Eine KLEINE Nachtmusik*, heralding brutal cuts and massive lay-offs, which, ironically, will cause greater debt and even more unemployment.



Economic

housekeeping

Bert Hielema



Frankly, we have boxed ourselves into an impossible situation. Had there been a Joseph around when we had the fat years, we now would have saved the extra funds to weather the famine of global dollars. However, we have opted for consumption, which, according to my dictionary, is a wasting disease.

Bert Hielema lives in Tweed, Ont. He has bought an exercise bike, second hand, but almost new. In wintry, non-skiing weather he uses it instead of running in the cold.

Dutch, Swedish farmers tell Canadians how pesticide reduction can work for them

TORONTO (WWF) — In an effort to encourage Canadian farmers to reduce their use of pesticides by at least 50 per cent, World Wildlife Fund Canada (WWF) had invited two European farmers to come here to talk about the success of their respective countries pesticide

reduction programs. Their tour began in Halifax on Feb. 28. They will also be speaking in Toronto, Guelph and Ottawa.

Both Johan Klompe, a Dutch farmer, and Eva Tejle-Ekbyörn, a Swedish farmer, share WWF's concern about the impact of pesticides on biodiversity.

WWF's analysis of the Dutch and Swedish pesticide reduction programs, among others, shows that there are key components which make their programs successful and which can guide Canadian efforts.

These components include ambitious reduction targets, clear formulas for measuring reductions achieved, a legal and institutional framework, inter- and extra-governmental co-operation, and policy instruments such as regulations, financial assistance, education and research. The involvement of the farming community from the very beginning in both countries has been a key factor in making the reduction programs work.

Variety of venues

The two farmers are addressing their Canadian colleagues at a variety of events including the annual general meeting of the Canadian Federation of Agricul-

ture, a seminar at the University of Guelph Agriculture College, a round-table with food processing and retail companies, and networking with the suitable agriculture community. They will also speak at Michigan State University, one of the largest agricultural colleges in the United States.

Benefits health, economy, environment

"Canada can learn from the successes and failures of the ambitious pesticide reduction efforts in Europe. Instead of soft-peddaling pesticide issues, agri-business should be aggressively pressing ahead on pesticide reduction," explained Julia Langer, Director of WWF's wildlife Toxicology program. "The health benefits for farmers and consumers, the economic benefits of reducing reliance on chemicals, and the opportunity to be an environmental leader in a competitive

world market are just three good reasons to launch a pesticide reduction program."

World Wildlife Fund Canada is part of the international WWF network which now comprises more than SIX million members worldwide. WWF is dedicated to saving the diversity of life on earth, for its own sake and for the long-term benefit of humans. The organization is currently implementing its action-oriented conservation programs in more than 90 countries.

Three programs

In Canada, WWF is working to protect this country's wildlife and wild places through three programs: the endangered species program, the endangered species program, and the wildlife toxicology program. WWF also has an active international program which is aimed at stemming the loss of tropical rainforest in Latin America.

AMSTERDAM

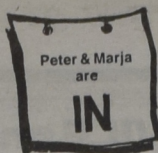
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Advice/Poems



How hospitable should a pastor be?

Dear P & M:

What do you think of a pastor who never invites anyone into the parsonage? When people come with a legitimate point of business he leaves them standing at the door.

Dear Left Standing:

Many pastors refuse to live in a manse beside the church because people tend to drop by for business and expect to stay for a social time. This makes it difficult to guard one's personal life and privacy. It makes it hard to keep work and family separate. It may also make it hard for him to get his work done, especially if he's in the middle of a sermon. For these reasons, a lot of pastors have chosen to live at a distance from the church, to be more reserved about inviting people in, and to set up an office at the church. All of this is a trend toward a more professional approach to ministry, a trend which asks parishioners to make appointments to meet with the pastor in his office or in their homes.

Having said this, we do think that the pastor should extend hospitality to his visitors, even if they drop in by surprise. We don't think that this necessarily means inviting people in for coffee. We do think it means inviting someone into the foyer or reception area of his home, or to sit for a minute in his office at the church. A person should feel welcome, even when that person is being told that this is not the most convenient time and that a future appointment would work better. In fact, as this column was being written, someone dropped into the church office for a chat. It meant that we had to swivel away from the computer, greet this unexpected visitor with a smile and an invitation to sit for a couple of minutes, and to completely change gears as we dealt with the matter that brought him in. Graciously (we hope!) we let him know that we were working under a deadline on this column; he (graciously, too!) got to the point, then left after a few minutes after wishing us well on finishing our answer.

We should also add that the pastor's family also has some feelings about drop-in visitors at home. A survey of pastor's wives would probably unearth some resentment towards those who think that their pastor should be always available and on call and that they as pastor's wives should always be available as a hos-

tes. It is unreasonable to expect someone's home and frame of mind to be constantly ready to receive company.

A lawyer friend tells us that most of his clients honor his wishes that they call him at his office during the day. He has to be firm with a small percentage of his clients who tend to call him or drop by his home after hours or on the weekend. By and large, those clients tend to be Dutch and/or Reformed. That reveals something about our background and tradition.

It is hard for parishioners to understand what it's like to always be busy with the church and with people. Sometimes a pastor is just plain "peopled out."

We don't think there's a problem as long as a pastor is welcoming when someone calls, is available when he's needed, and is willing to schedule appointments at times convenient to all.

In the future we advise you to call ahead and to ask if you can stay and visit for a few minutes, if that's your desire. Then you won't leave frustrated because of your unfulfilled and unspoken expectation, and your pastor won't feel imposed upon at a possibly inconvenient time for him and/or his family.

By the way, the opposite is also true. Inspired by the example of our senior pastors, Peter has also gone calling in the church on a number of afternoons. Typically, he finds few people home and those he has found tend to be surprised and somewhat inconvenienced by his visit. He has used a lot of calling cards this way and has come to the conclusion that calling ahead works much better for him and for everyone else. Unannounced drop-ins may work well in a rural congregation where people may be used to that. But that kind of pastoral calling is a real time-waster in the city.

Write to: P & M
c/o Christian Courier
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Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidkea, Tom Zeyl, Marian Van Til and Bert Wirvoet.

Five Stones

Why did David pick up five stones when he heard Goliath roar? Wasn't one stone just enough? So why did he need four more?

Now Goliath, he was a nine foot giant and everyone quaked at his call. His spear was as thick as a weaver's rod and as long as he was tall.

But David, the youngest son of Jesse, was a shepherd's killing machine. He wasn't scared of that nine foot tall uncircumcised Philistine.

Who'd be scared of one whose name means "disgracefully denuded"? Goliath said he was the stronger; he was about to be excluded.

Goliath was wearing his heavy armor with a helmet, spear and shield. But it wasn't nearly enough protection when David appeared on the field.

The Spirit of the Lord rested on David, and he wanted the whole world to know that there was a God in Israel and He was the star of the show.

From his sling, he sent a stone a-flyin'. With one blow he struck him dead. And Goliath's very own sword was used to cut off the giant's head.

But there was still Lahmi, Ishbi-Benob, Saph, and "Twenty-four Digits" too. But David was ready for Goliath's brothers and four more stones would do.

Wait Three Months

One day God told Abraham in twelve months he'd have a son. Why didn't He say nine months and everything'd be done?

He said to wait the three months or it would hurt the very worst: God knew that Abraham had to be circumcised first.

Ouch!

Lori Eldridge
Cheney, Washington

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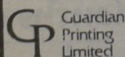
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Comment

Have you made your will?

John Hofstee

... If not, and you fail to do so, provincial law does it for you without getting your opinions.

If you have not nominated guardians for your children, the court will *appoint* guardians. They may not be the people you might have chosen yourself. There may even be a lengthy or bitter custody battle.

You may think a will is not necessary because your estate is too small. Well, think again. Add up the present value of your house and contents, or your farm or business; add other possessions, RRSPs, pension and one or more life insurance policies. The total may surprise you.

Without a will, you have no say over the disposition of your assets. They will be distributed according to existing laws. Family or friends you would have wanted to inherit may not receive anything at all. Favorite charities will receive no gifts.

A will puts you in control

With a will you determine your heirs: you can name guardians; you can choose an executor to process your estate; you have control!

What, really, is a will? It's a legal document which gives instructions for the distribution of property after death, and for the appointment of guardians for minor children. It's a strange document in some ways: it is not effective until death; it can freely be changed at any time without anyone's consent; it may be destroyed by the maker without consent; and, strangest of all, it is really of no personal benefit to the will-maker, since it only is of use after death.

For love of others

Why, then, do people make wills? To come right down to it, it is out of love for a spouse, for children, for friends. Wills are made by people who care about others, and people who have a sense of responsibility for the things they have managed and owned. They do not wish to leave the distribution of assets to chance, to argument, to provincial law, or to the judgement or opinion of an unknown administrator.

The basic ingredients of a will include the appointment of executors and trustees, the nomination of guardians for minor children, the distribution of assets. Family members are thought of first, but sometimes dear friends receive gifts, and increasingly, charitable causes are remembered. A will should fulfil all the legal requirements of your province, and if you own property outside your province, take special care that your will is also valid in that jurisdiction.

Groups as Christian Stewardship Services can help you, or your church or school group answer questions about making a will. They will be glad to hear from you.

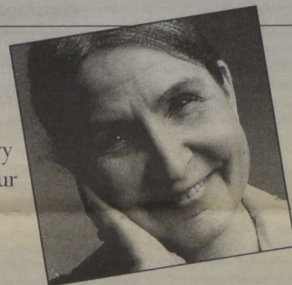
John Hofstee is a high school teacher in Listowel, Ontario.

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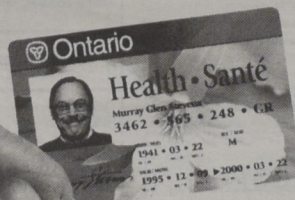
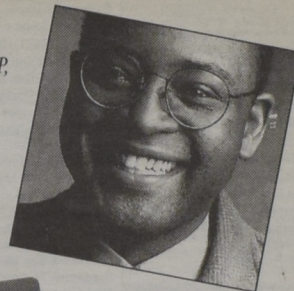
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	Marriages DYKXHOORN/HOITING: The children of TENA DYKXHOORN (former wife of the late James Dykxhoorn) Henny & Fred Vreken Judy & Albert Brouwer Jack & Amy Dykxhoorn Lucy & Ed Bloemsm Brenda & Fred Circharo Manlin & Brooks Berry Renee & Ken Reinsch Darleen & Wayne Chalker Marleen & Jerry Baxley Jeffrey & Jennifer Dykxhoorn 23 grandchildren, and the children of PETE HOITING (former husband of the late Henry) Margaret & Ebele Boss Coby & John Postma Rita & John Ashley Sidney & June Hoiting 12 grandchildren, are pleased to announce the marriage of their Mom and Dad on Thursday, March 16, 1995, at Bradenton Chr. Ref. Church at seven o'clock. Rev. Ron Baker officiating. Address: 6125 9th Ave. Circle N.E., Bradenton FL 34202 Mini Lakes Country Club, R.R.#3, Box 36, Guelph, ON N1H 6H9	1945 1995 "I will counsel you and watch over you" (Ps. 32:8b). With great joy and thankfulness to our Lord we will, the Lord willing, on March 21, 1995, celebrate the 50th anniversary of our parents and grandparents EGBERT and GERTRUDE RENKEMA (nee DE BOER) We thank the Lord for the many years He has given you and we pray that He will continue to bless you and keep you in His care. Congratulations and love from your children and grandchildren. Winnie Vandendool (nee Renkema) — now in heaven Tony & Joanne Vandendool — Clinton, Ont. Stephen & Julie, Charlene & Richard, Paul Bill & Marg Horinga — Woodstock, Ont. Edward, Andrew, Mark Corrie Clark — Neustadt, Ont. Tracey, Donald, David John & Gamma Markus — Beachville, Ont. Gerda, Greta & Bert, Jonathan, Peter Bert & Linda Renkema — Lonsdaleboro, Ont. Eric, Brenda, Carla (now in heaven), Colleen, Adam Albert & Christine Renkema — Embro, Ont. Karen, Angela, Nathan, Calvin, Leanne Ralph & Shirley Renkema — Woodstock, Ont. Brian, Craig, Timothy, Natalie, Matthew An open house is planned for Saturday, March 25, 1995, from 2-4 p.m., at the John Knox Chr. School, 800 Juliana Drive, Woodstock, Ont. Best wishes only, please. Home address: 600 Chieftain, Apt. 403, Woodstock, ON N4T 1S1		BOWMANVILLE, Ont.: Knox Chr. School invites applications for an intermediate level teacher (full-time), kindergarten teacher (60%) and a resource/special education teacher (50%). If you would like to become part of an exciting, growing school (current enrollment - 250 in JK-8) in a modern, well-equipped facility within a park-like semi-rural setting, forward your letter of application and resume to the principal: Bill Helmus Knox Chr. School 410 Scugog Street Bowmanville, ON L1C 3K2 Phone: (905) 623-5871 Fax: (905) 623-8877
Births DE HAAN: Bill, Kathy (nee Posthumus) and big brother Calvin are thankful and pleased to announce the safe arrival of EVAN WILLIAM on Feb. 15, 1995, weighing 8 lbs. Proud grandparents are Wietse and Avelina Posthumus of Ottawa, Ont., and Ken and Bep de Haan of Nepean, Ont. Another great-grandson for Andy and Hermina Posthumus of Owen Sound, Ont., John and Anna de Haan and Willem and Aartje van de Visch, all of Nepean, Ont. Home address: 3529 Carp Road, R.R. #2, Carp, ON K0A 1L0	Look for our Calendar of Events on page 22....	Anniversaries Welland 1970 Brantford 1995 Wedding text: "For of Him, and through Him, and to Him, are all things: to Whom be glory forever, Amen." (Rom. 11:36). With thanks to God, we, the sons of, PETER and LINDA TENSEN (nee MORRISON) announce the 25th wedding anniversary of our parents. Tim — our autistic jewel at home Ben — Brandon Hall, McMaster University, Hamilton Jonathan — at home Home address: R.R. #2, 92 Elliott Road, Brantford, ON N3T 5L5	Personal Attention: CRC Pastors Would you like to preach in Nova Scotia? If you're travelling/vacationing in Eastern Canada, please consider doing the Chr. Ref. Church in Kentville, N.S., a big favor! Please contact Gerrit Tenyenhuia at (902) 538-9533. ONE TO ANOTHER Christian companion magazine. Hundreds of readers Canada-wide. Single issue \$5. Write to: #302, 1502-2nd Ave. S. Lethbridge, AB T1J 4A2	For Sale Completely furnished mobile home in Lake Worth, FL 10' x 45', 2 bedr., 2 washr., shed, fruit trees. Sacrifice for \$3,000 U.S. o.b.o. Close to beach and church. Call (905) 563-8807

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Obituaries	Obituaries	Obituaries	Obituaries	Teachers
<p>On Monday, Dec. 26, 1994, at Clinton Public Hospital, Clinton, Ont., JACOB (JAKE) HOVIUS of R.R. 2, Hensall, Ont., passed away in his 73rd year. Beloved husband of Korneliske "Kay" Vander Molen. Dear father of: Sadie & Rod Lisenchuk — Madoc; Jake & Brenda — Woodham; Kay & Greg Bill — Rankin Inlet N.W.T.; Albert & Bev — Hensall; Effie & Andy Kuipers — Hensall; Bob — Hensall; Mary & Peter Brand — Zurich; Ken — Thunder Bay. Loving grandfather of 24 grandchildren. Dear brother of Yvonne Wierenga, Bradford, Robert and Ninka Hovius, Tottenham, Janet and Henry Sleigert, and Denise Stortebom of Lynden, Wash., Derk and Anita Hovius, Kettibey. Predeceased by brother Derk and brothers-in-law Menze Wierenga and Tim Stortebom and a sister Patsy Hiemstra. The funeral was held at the Chr. Ref. Church, Main St., Exeter, Ont., on Friday, Dec. 30, 1994, at 11 a.m. Interment at Hensall Union Cemetery.</p>	<p>On Sunday, Feb. 26, 1995, at Queensway Nursing Home, Hensall, Ont., KORNELISKE (KAY) HOVIUS formerly of R.R. 2, Hensall, passed away in her 74th year. Beloved wife of the late Jacob "Jake" Hovius (1994). Dear mother of: Sadie & Rod Lisenchuk — Madoc; Jake & Brenda Hovius — Woodham; Kay & Greg Bill — Rankin Inlet N.W.T.; Albert & Bev Hovius — Hensall; Effie & Andy Kuipers — Hensall; Bob Hovius — Hensall; Mary & Peter Brand — Zurich; Ken Hovius — Thunder Bay. Loving grandmother of 24 grandchildren. Dear sister, sister-in-law of Johannes and Boukje Vander Molen, Harke & Annie Vander Molen, Albert and Alia Vander Molen, Sape Vander Molen, Zs Vander Molen and Eelze Lulmstra, all of the Netherlands, and Hendrije and Brant Blysm of Stratford. Predeceased by brothers Roel and his wife Trien Vander Molen, Ede Vander Molen and sister Aaf and her husband Meinsma and brother-in-law Trien Lulmstra. The funeral service was conducted at the Chr. Ref. Church, Main St., Exeter, Ont., on Wednesday, March 1, 1995, at 11 a.m., Rev. Dirk Miedema officiating. Interment Hensall Union Cemetery.</p>	 <p><i>Mrs. Hendrika T. Vander Galien-Bos.</i></p> <p>Sappemeer, the Neth. Renfrew, Ont. June 23, 1910 - Feb. 18, 1995. "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever" (Ps.23).</p> <p>HENDRIKA T. VANDER GALIEN-BOS</p> <p>Peacefully, the Lord called home our dearly beloved mother, grandmother and great-grandmother, on Sunday, Feb. 18, 1995, in Renfrew Victoria Hospital. Beloved wife of the late Rikkert Vander Galien. Dear mother of: Maynard — Renfrew, Ont. Joyce & Tienco Posthumus — Oshawa, Ont. Rachael, Emily Anita & Ramzi Salaytah — Georgetown, Ont. Nadia, Adam. Dear step mother of: Hilda & Jake Hultink — Renfrew, Ont. Wilhelmina Oegema-Vander Galien — Renfrew, Ont. Dear step Oma to 12 grandchildren and 25 great-grandchildren. Survived by younger sister Tine Kooops of the Netherlands. Predeceased by son-in-law Tom Oegema and by two brothers and two sisters in the Netherlands. Funeral service was held on Feb. 21, 1995, at the Hebron Chr. Ref. Church in Renfrew, Ont., Rev. Fred Vanderberg officiating. Correspondence address: M. Vander Galien, R.R. #2, Renfrew, ON K7V 3Z5</p>	<p>Nijverdal, Ov. Jarvis, Ont. Oct. 19, 1929 - Feb. 28, 1995. "The steadfast love of the Lord is from everlasting to everlasting upon those who fear him, and his righteousness to children's children" (Ps.103:17). Peacefully, in full assurance of her Savior, the Lord took to Himself His child, our beloved wife, mother and grandmother, on Tuesday morning, Feb. 28, 1995.</p> <p>GARRITUS (GERDA) VELDHUIS (nee HOEKJEN)</p> <p>in her 66th year. Beloved wife and companion of Arend Jan (John) Veldhuis. Dear mother of: Trudy & Davis Miedema — Waterford, Ont. Ryan, Joel, Kristen, Aaron, Eden Harry Veldhuis — home with the Lord, 1986. Brian & Jenny Veldhuis — Waterford, Ont. Justine, Tyler, Ambar Chuck & Julie Veldhuis — Fenwick, Ont. Ron & Grace Veldhuis — Waterford, Ont. Kyle, Michael Paul & Irene Veldhuis — Mount Hope, Ont. Ann & Carl Buys — Beamsville, Ont. Carl, Christa, Sarah Rita & Murry DeKoning — Port Dover, Ont. Jeremy, Carolyn, Colleen. She was an example to us all and we will miss her dearly. Funeral took place on March 3, 1995, at the Ebenezer Chr. Ref. Church, Jarvis, Ont., by Rev. R. Praamama. Correspondence address: J. Veldhuis, 96 Main Str., Jarvis, ON N0A 1J0</p>	<p>LETHBRIDGE, Alta.: Immanuel Chr. School is now accepting applications for two full-time teaching positions commencing Aug. 28, 1995.</p> <p>1. Junior/Senior High Music (choral/instrumental) 2. Junior/Senior High French/English</p> <p>All applicants must qualify for Alberta teacher certification and be well prepared to teach from a Reformed Christian perspective. Please forward all correspondence to:</p> <p>Mr. H. Konyenbelt, Principal 802-6 Avenue North Lethbridge, AB T1H 0S1 Phone: (403) 328-4783/school (403) 328-7195/home</p> <p>LONDON, Ont.: London District Chr. Secondary School has a possible math/science position open for the 1995-96 school year. Interested applicants should send a letter of application, resume and statement of faith to:</p> <p>Mr. H. Kooy, Principal London Distr. Chr. Secondary School 24 Braesyde Ave. London, ON N5W 1V3 Phone: (519) 455-4360 Fax: (519) 455-4364</p>
<p>Teachers</p>	<p>Teachers</p>	<p>Teachers</p>	<p>Teachers</p>	<p>Teachers</p>
<p>DRAYTON, Ont.: Calvin Chr. School invites candidates to apply for a possible combined-grades opening in the primary division for the 1995-1996 school year. The ability to teach French is an asset. C.C.S. is a well-established school, in a pollution free, rural setting, close to Kitchener/Waterloo and Stratford. As a very supportive, active community, we offer a program that includes a challenging job description, a laid-out curriculum, a library, special education, a gymnasium, and extensive extra-curricular activities. If you would like to become part of a vibrant team with a mix of young and young-at-heart colleagues who are committed to provide high quality Christian education, please forward your resume and application to the principal:</p> <p>Mr. A.J. Vanderstoel Calvin Chr. School Box 141 Drayton, ON N0G 1P0 Phone: (519) 638-2935 Fax: (519) 638-2935</p>	<p>HOUSTON, B.C.: The Houston Chr. School is an expanding school that needs to fill the following positions:</p> <p>1. Principal/Teacher 2. Grade 11 teacher with area specialisation in English/Social studies 3. Part-time Kindergarten teacher</p> <p>Interested teachers are encouraged to contact the school:</p> <p>Houston Chr. School Doyle Smiens, Principal Box 237, Houston, BC V0J 1Z0 Phone: (604) 845-7736 Fax: (604) 845-7736</p>	<p>LACOMBE, Alta.: Lacombe Chr. School, approximately 325 students in K-9, located in Central Alberta, invites applications from qualified teachers for a possible junior high math-science-computer studies position, and possible elementary positions. Applicants must qualify for Alberta teacher certification. Please send resume and letter of application to:</p> <p>Wernat van Deventer Lacombe Chr. School P.O. Box 1749 Lacombe, AB T0C 1S0 Phone: (403) 782-6531 Fax: (403) 782-5760</p>	<p>Timothy Chr. School Toronto, Ont. has two possible TEACHING POSITIONS for the 1995-96 school year: a Grade 7/8 teacher and a Part-time Resource teacher. Our school of 138 students and nine staff was established in 1958 and is situated in a northwest suburb of Metropolitan Toronto known as Rexdale. If you are interested in being part of a team of dedicated teachers supported by a committed Christian community, we invite you to apply for this position. We look forward to assisting you use your talents and gifts in our school to help prepare God's children for service in His kingdom. Please send resumes or direct inquiries to:</p> <p>Coby Jonker, Principal 28 Elmhurst Drive Rexdale, ON M9W 2J5</p>	<p>LONDON, Ont.: The London Parental Chr. School invites beginning and experienced teachers to apply for a kindergarten position and a possible teaching position at the primary or junior level. Expertise in computer studies and physical education would be an asset. Please send a letter of application and resume to:</p> <p>Mr. Herb Goodhouse, Principal London Parental Chr. School 202 Clarke Road London, ON N5W 5E4 We look forward to hearing from you.</p>
<p>SMITHERS, B.C.: Bulkley Valley Chr. School has two definite intermediate openings and other possible openings at the primary and high school levels. Please address all enquiries and resumes to:</p> <p>Mr. Evert Vroon, Principal P.O. Box 3635 Smithers, BC V0J 2N0</p>	<p>For Rent</p> <p>Three bedroom cottage in scenic Holten, the Netherlands. A. Borger: (905) 623-6049</p>	<p>SURREY, B.C.: Fraser Valley Chr. High School, an interdenominational school in the Reformed tradition serving families and students in the lower Fraser Valley, has possible openings in the areas of computer studies and industrial education for the 1995/96 school year. Applicants should send resumes to:</p> <p>Mr. Al Boerema, Principal Fraser Valley Chr. High School 15353-92 Avenue Surrey, BC V3R 1C3 Phone: (604) 581-1033</p>	<p>TABER, Alta.: Taber Chr. School has a definite opening in the primary grades and a possible opening in junior high. Please address your inquiries or resumes to:</p> <p>Henry Ronda, Principal Box 2256 Taber, AB T0K 2G0 Phone: (403) 223-4550 Fax: (403) 223-4693</p>	

Classifieds

Teachers	Teachers	Teachers	Job Opportunities	For Rent
<p>TRENTON, Ont.: Trenton Chr. School is soliciting applications for possible openings in both the Primary and Junior Divisions. Please send resume and supporting documents to:</p> <p>Jeremy Van Duyvendyk, Principal Trenton Chr. School 20 4th Avenue Trenton, ON K8V 5N3 (613) 392-3600</p>	<p>TEACHER RECRUITMENT</p> <p>Abbotsford Christian School, Abbotsford, B.C., a parent-operated system, offers Christ-centred education from a Reformed perspective to students from various denominations in the Central Fraser Valley near Vancouver, B.C. Teachers committed to Jesus Christ and who qualify for B.C. Certification will be recruited for our three campuses. Contact the appropriate principal for further details.</p> <p>Clayburn Hills Campus (K-7) 3939 Old Clayburn Road R.R. #9 Stn. Main Abbotsford, BC V2S 6R7 Ed Noot, Principal</p> <p>Heritage Campus (K-7) 2884 Mission Highway Abbotsford, BC V2S 3Y2 Lloyd Den Boer, Principal</p> <p>Secondary Campus 35011 Old Clayburn Road Abbotsford, BC V2S 7L7 Dwight Moodie, Principal</p> <p>Two possible openings in primary, one possible part-time itinerant intermediate position.</p> <p>French, assistant principal, possible Grade 6, possible music.</p> <p>Four possible openings with combination of 3 or more of the following areas: Home Ec., Math, Bible, PE, Athletic Director (one period plus a stipend), Choral Music, full-time French, Counselling and English.</p>	<p> PRINCIPALS</p> <p>The Association for Christian Education of St. Catharines, Ont., is seeking applications for</p> <p>Two Principal positions for Calvin Memorial Christian School (K-8) and for Beacon Christian High School (9-12)</p> <p>Qualified persons who have a vision for quality, Christ-centred education can reply to the:</p> <p>Association for Christian Education c/o John Friend 2 O'Malley Drive St. Catharines, ON L2N 6N7 or phone John Friend at (905) 934-7684</p> <p><i>All inquiries will be confidential!</i></p> <p><i>Consider a challenge in the beautiful Niagara Peninsula.</i></p>		
<p>VANCOUVER, B.C.: Vancouver Chr. School, a denominationally diverse community currently offering Kindergarten through Grade 10, anticipates having full-time openings for Grade 6, Grade 6/7 and Learning Assistance, as well as a part-time (60-75%) French position for the 1995/96 school year. If you are a fully-certified teacher and would be interested in participating in the development of Christian education in the Vancouver area please send your resume, indicating your areas of interest and expertise, to:</p> <p>Ron Donkersloot, Principal Vancouver Chr. School 3496 Mons Drive Vancouver, BC V5M 3E6</p>				

Miscellaneous

Attention:

Campgrounds and Resort Areas

With summer 1995 not that far away, we plan to group your advertisements in the **March 31, 1995** issue. The advertising deadline is **March 22, 1995**.

Many *Christian Courier* readers will soon be making 1995 vacation plans. Let us have your ad copy and instructions as soon as possible so that our readers will know who and where you are!

Stan de Jong
Manager

PRINCIPAL

John Knox Chr. School in Brampton, Ont., is accepting applications for the position of Principal for the 1995/96 school year.

John Knox Chr. School presently serves 300 students in grades JK-8. The school has excellent facilities and a well-qualified staff, and is located in one of Canada's most rapidly-growing and dynamic cities.

John Knox is seeking an educational leader who embraces the Christian educational mission of the school and is able to provide direction to staff and parents on important issues and trends in education. This leader must also be an effective administrator who is able to communicate well with the school's increasingly diverse constituency.

Send resume, a brief statement of educational vision, and other pertinent information to:

Janet Laven, Vice Chair
30 Jeremy Place
Bramalea, ON L6S 5K5
Tel.: (905) 670-5144 Fax: (905) 670-1145

For Sale

New used or leased automobiles

Parkwood Central
(Chev-Olds-Geo and Cadillac)
2400 Yonge St. (just N. of Eglinton)
Toronto, ON M4P 2H4

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Home: (416) 756-2585
Business: (416) 488-2400 (ext. 205) or 1-800-671-7077



Centennial Christian School Terrace, B.C. Teaching Positions Open

Centennial Christian School invites applications from committed Christian educators to fill definite openings for the 95/96 school year in the following areas:

- Grade 8-10 — Math/Science
- Grade 4-10 — French
- Grade 6-10 — Band/Music

Further openings are anticipated at other grade levels and subject areas. Teachers with knowledge and background in computer instruction are also encouraged to apply.

Centennial Christian School presently offers Christian education to approximately 255 students in Kindergarten-Grade 10. The addition of Grades 11 and 12 is being planned. Please contact:




Centennial Christian School
Frank Voogd — Principal
3608 Sparks Street, Terrace, BC V8G 2V6
Phone: (604) 635-6172 Fax: (604) 635-9385


Low Car Rentals in Holland

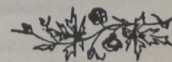
We have all kinds of cars and campers from Fl. 180 per week exclusive of tax.

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Haven Oost 18, 7731 GT Ommen (OV), the Neth.
Phone: 011-31-5291-51960 Fax: 011-31-5291-51927

Classifieds

Job Opportunities	Job Opportunities	Job Opportunities	Job Opportunities	For Sale
<p>Half-Time Position Available Toronto Hospital Ministry of Classis Toronto</p> <p>After eight years of working on behalf of the Christian Reformed Churches of Classis Toronto, our hospital chaplain, Rev. Gerard Ringnald, plans to retire in September 1995. Cutbacks in the health care field have reduced this hospital ministry workload to half time.</p> <p>We therefore invite applications for this half-time hospital ministry work. Applicants must be theologically trained, preferably have C.A.P.P.E. training in institutional settings, be able to work alone, must love the Lord and their fellowmen, be willing to live in or near Toronto, have a good understanding of and a deep appreciation for the Christian Reformed Church, feel comfortable working with Christian Reformed as well as non-Christian Reformed people, and preferably be able to converse in Dutch.</p> <p>The work also requires travel by car to any of the hospitals in Toronto and its surrounding suburbs. For further information contact Rev. G. Ringnald at 59 Moore Park, Willowdale, ON M2M 1M8, phone (416) 229-4610 or (705) 325-7056 evenings.</p> <p>If you are qualified for this position, please submit your resume before April 1, 1995, to the chairperson of the Toronto Hospital Ministry Committee:</p> <p>Rev. Peter Van Egmond 23 Norval Crescent, Brampton, ON L6W 1J1 Phone: (905) 451-1272 / Fax: (905) 459-8667 (at Holland Chr. Homes)</p>	<p> Christian Labour Association of Canada</p> <p>As the result of growth and staff transfers, CLAC has several immediate and near future openings for:</p> <p>Representative Trainees</p> <p>The vacancies concern our offices located in Mississauga, Ont., Edmonton, Alta., and Surrey, B.C. Persons (male or female) will be trained in the labour relations and worker representation functions expected of a CLAC Representative.</p> <p>Applicants should have the confidence to deal with people at all levels, possess a strong Christian perspective, and be able to communicate effectively, both verbally and in writing.</p> <p>Inquiries and letters of application, together with a resume and references should be directed to:</p> <p>Ed Grootenboer, Executive Director 5920 Atlantic Drive Mississauga, ON L4W 1N6 Tel.: (905) 670-7383 Fax: (905) 670-8416</p> <p>CLAC offers a competitive salary and good benefits. All applications will be held in confidence. Applications will be received until March 24, 1995.</p>	<p> The Living Word <i>Sermons for reading services.</i> Contact: R. Vander Ploeg Secr./Treas. 210 Clarke St. N. Woodstock, ON N4S 7M7 Phone: (519) 539-2117</p>	<p>Church News</p> <p>Christian Reformed Church</p> <p>Classis meetings — Classis Huron will meet in regular session on May 10, 1995, at 9:30 a.m. in the Drayton, Ont., CRC on Main Street. All agenda materials should reach stated clerk Hilbert Rumph by April 5. Box 215, Drayton, ON N0G 1P0; (519) 638-2053; (519) 638-2239. — Classis Chatham will meet in regular session on May 16, 1995, in the Maranatha CRC, Woodstock, Ont. All agenda materials should reach stated clerk Jan H.G. Vandergeest by April 3.</p>	<p>Miscellaneous</p>
<p>Canadian Chaplain Committee of the Christian Reformed Church in North America invites applications for the position of</p> <p>Director</p> <p>Applicants must have the following qualifications:</p> <ul style="list-style-type: none">• be an ordained CRC minister, preferably with chaplaincy experience• have an ability to function effectively both within the CRC and ecumenically• have specialized education/training in pastoral care, e.g. C.P.E., marriage and family, etc.• possess significant managerial/administrative skills• have vision and skills that will give strong innovative direction to Chaplaincy into the 21st century. <p>Please send letter of inquiry/resume by March 31, 1995, to:</p> <p>Director of Personnel Christian Reformed Church in North America 2850 Kalamazoo Ave. SE Grand Rapids, MI 49560-0500 Phone (616) 247-5881/Fax (616) 246-0834</p>	<p> Due to a scheduled retirement in 1996, the Christian Labour Association of Canada has an opening for a position in:</p> <p>Research and Education</p> <p>CLAC's Research and Education work is based on a thorough understanding of the fundamental Biblical principles which support Christian social action and are subscribed to by CLAC, and which enable a Christian organization to evaluate and challenge contemporary cultural trends, particularly as they affect work, labour relations and public policy concerning economics.</p> <p>This key position in our organization calls for superior communication skills, the ability to work independently, and also to function well in a team setting.</p> <p>Inquiries and letters of application, together with a resume and references should be directed to:</p> <p>Ed Grootenboer, Executive Director 5920 Atlantic Drive Mississauga, ON L4W 1N6 Tel.: (905) 670-7383 Fax: (905) 670-8416</p> <p>CLAC offers a competitive salary and good benefits. All applications will be held in confidence. Applications will be received until March 24, 1995.</p>			
<p>Quinte Christian High School</p> <p>invites applications for Principal-Teacher</p> <p>Apply to: Mr. Bert Hielema, Chair c/o QCHS, 289 Pinnacle Street Belleville, ON K8N 3B3 or phone Bert Hielema (613) 478-6500 Deadline: March 31, 1995</p>	<p>Trenton Christian School</p> <p>invites applications for the position of</p> <p>PRINCIPAL</p> <p>to assume responsibilities for the 1995/96 school year. We congratulate our current administrator on his new posting to Seoul, Korea.</p> <p>Please direct inquiries and application to:</p> <p>Search Committee Trenton Christian School 20 Fourth Avenue Trenton, ON K8V 5N3 Phone (613) 392-3600</p>			<p>Voor inlichtingen schrijf naar: Jack & Lenie Brouwer 27 Alpaca Drive Scarborough, ON M1J 2Z8 of bel: (416) 289-0706</p> <p>Luister naar het programma ZINGEND GELOVEN elke zaterdag, 8 uur 's morgens CHIN FM 101</p>





Classifieds/Events

Teachers	Teachers	Teachers	Job Opportunities	Job Opportunities
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† Hamilton District Christian High School †

Dedicated Students

We continue to enjoy the blessing of a growing student population. This privileged situation allows us to solicit applications for **two full-time teaching positions**:

Committed Staff

- Combination of history, Bible and vocal music
- Computer science or pure applied science

Demanding Christian Curriculum

We prefer qualified, professional teachers who enjoy interaction with young adults, who view teaching as a craft that requires constant refinement and who delight in the service of our Master, Jesus Christ.

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 92 Glancaster Road, Ancaster, ON L9G 3K9
 Fax: (905) 648-3139, prior to March 21, 1995

Effective organizational Policies**High Academic Standards****Strong Support Community**

Calendar of Events

March 11 The "Liberation Choir 1995" in concert, 7:30 p.m., St. Paul's Cathedral, 472 Richmond St., London, Ont. Info. and tickets: (519) 659-2907.

March 14-16 Fourth annual conference on contemporary issues at Westminster Theological Seminary, Philadelphia, PA. Speakers: Carl F.H. Henry, Charles Colson, Wesley Roberts and Peter Lillback. Info.: (215) 887-5511 or fax (215) 887-5404.

March 17 Inauguration of Dr. Wayne Norman as Professor of Psychology, 8 p.m., Redeemer College, Ancaster, Ont. Reception to follow.

March 18 Reunion of Dutch drama group "Fama" at 4 p.m. Info.: Ada Van Meggelen, (416) 244-0883.

March 21 "Ministers' Conference" at Redeemer College, Ancaster, Ont. Keynote speaker: Dr. Cornelius Plantinga Jr., on "Contours of Human Sin." Info./registration: (905) 648-2131.

March 21 "Pipelines for God," a one-day Can. Chr. Business Fed. conference at Guelph, Ont. Speakers: Gary Ginter and Phil Geldart. Info.: (905) 522-8602.

March 25 The King's Guild "Anything Goes"

New-and-Used-Sale, at TKUC, Edmonton, Alta.

March 25 Combined concert by "The Hosanna Choir" and the "Mattanah Male Choir," directed by Herman Den Hollander, accompanied by Andre Knevel and John Vanderlaan, 7:30 p.m., First CRC, Hamilton, Ont. Info.: (905) 648-6585.

March 31 Concert by the "Brampton-Georgetown Choraliers," 7 p.m., CRC, Palmerston, Ont. Proceeds to Palmerston Chr. School.

March 31 Dutch organist Martin Mans in concert with "Sursum Corda Choir," 8 p.m., Can. Ref. Church, Ancaster, Ont. Info.: (905) 455-0797.

April 1 All-Ontario "Coffee-Break/Story Hour Rally," at Calvary Baptist Church, Oshawa, Ont. Theme: "Growing in God's Garden." Contact local Coffee Break director for registration forms.

April 1 Laugh and sing with the "Toronto Mass Choir" and "The Parable Players," 7:30 p.m., Jubilee Fellowship CRC (13 Wilholme), St. Catharines, Ont. Info./tickets: (905) 892-6434.

Langley Christian School Langley, B.C.

Langley Christian School, an interdenominational school offering Christ-centred education to 470+ students at the K-8 level, is building again. A second campus, presently under construction, will house our Middle School (Gr. 6-8) students and introduce Grade 9 as our first High School year. Applications for both full-time and part-time teaching positions are now being invited for both campuses to help fill these needs:

K-5 Campus:

1. Grade 5 teacher (preferably with computer strength)
2. Possible primary position
3. Librarian (part-time)

6-9 Campus:

1. Grade 9 English/Bible teacher
2. French teacher (Gr. 6-9)
3. Library, Drama, Learning Assistance, Home Ec., Music/ Band (possible). These are part-time needs that could be combined.

Teachers who have a strong Christian commitment and are able to meet B.C. certification requirements should forward their resumes and inquiries to:

Leo Smit, Principal
 Langley Chr. School, 21789-50 Avenue
 Langley, BC V3A 3T2
 Telephone: (604) 533-2222 Fax: (604) 533-7276

ADMINISTRATOR

Taber Chr. School, Taber, Alta., is in need of a principal for the 1995/96 school year. TCS, a K-9 school of 160 students located 50 kilometres east of Lethbridge, Alta., is one of two schools operated by the Society for Christian Education in Southern Alberta.

Applicants should be committed Christians and knowledgeable about the Reformed world and life view. Please direct all inquiries and resumes to:

Henry Ronda, Principal
 P.O. Box 2256, Taber, AB T0K 2G0
 Phone: (403) 223-4550 Fax: (403) 223-4693

Events

Events

For Sale

University Student Praise & Worship Service

All current and former university and college students living in southern Ontario are invited to a praise and worship service to be held at the **Waterloo Chr. Ref. Church, 209 Bearinger Rd., Waterloo, Ont., at 7 p.m., on Sunday, March 12, 1995.**

For information contact:
Jeff Klingenberg at (519) 746-6752

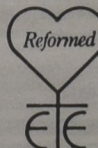
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 A marriage is a lifetime!

An opportunity for couples contemplating engagement or Christian marriage to look openly and honestly at their commitment to one another.

Date: May 19-21, 1995
Location: Crieff Hills Retreat Centre
 Guelph, Ont.

To obtain a brochure or to register, please call:
 Karen & Syl Gerritsma
 Phone: (905) 935-6875

Comment

'Paul the Ripper' delivers his budget

Paul the Ripper, all duded up in socks and shoes, let go of his budget. Finally! He had given more hints than a kid about wishes for Christmas presents. Cut a billion here, carve a couple of billion there, and all the people who hold these Canadian bonds from Tokyo to Timbuktu applauded as if Pavarotti had just finished singing a Verdi aria. People behind flashing computers screens, with the hum of laser printers in their ears, fell all over themselves trying to buy Canadian dollars.

Of course, leaders of the Opposition(s) had not much good to say about the budget. They would not have praised it if it had eliminated the deficit in one fell swoop.

Especially Mr. Manning had some private lessons in how to handle a calculator and he demonstrated that apparently newly acquired knowledge by throwing billions out of his idea of a budget like they were meatballs of suspicious origin in Salvation Army soup.

Now to give all this a second sober thought (that's my specialty: second sober thought), if you converted the federal debt into \$100 bills you could nicely cover a highway from Vancouver to Montreal; and that's not counting provincial tabs. And folks, we are going to have a two-dollar coin. Somebody suggested the name already: dubloon.

Well anyway, weren't we all proud as a chicken brooding on 10 eggs when we heard the Prime Minister tell us that in private he called the president of the United States Bill. Makes you want to raise the Maple Leaf from your TV antenna, eh?

The Ottawa Citizen, always ready to see the brighter side of things, wrote: "If your problem is deepseated and of longstanding, try kneeling." The paper also recalled earlier statements of earlier finance ministers. They all sound alike.

The phantom of the Hill, Preston Manning, was nowhere to be seen at the celebration of the 30-year anniversary of the Maple Leaf. One of his Reformers made up for it by demanding that members of the House rise and sing an impromptu "Oh! Canada." The Reform Party, by the way, is now one seat away from becoming the official Opposition.

It's rumored that Tory MP Elsie Wayne, occupying 50 per cent of Tory seats, has her eye on the leadership of the New Brunswick Conservative Party. Yes, Virginia, there are Conservatives out there, and it is not true that they are considering a change in the name of the party to Dinosauria.

Both Alberta and Saskatchewan will start an immunization program against Hepatitis B in elementary schools. At \$40 a prick it will be an expensive program.

We need a new mathematics in the fishery industry. The halibut quota was set by international agreement at 27,000 tonnes. Canada wants 60 per cent of that catch and the Europeans want 75 per cent. Figure that on your calculator!

The CBC conducted a poll in Quebec: 40 per cent in favor of separation; 60 per cent, *nyet*. Then again, some other institution did the same thing with the results reversed. Take your pick.

The mini-war between Ecuador and Peru came to an end with the signing of a peace treaty in Brazil's capital. Add the number of killed soldiers to the accumulated craziness of war all over the globe.

The O.J. Simpson trial goes on and on and on like the Ever-Ready bunny. Even CBC's Peter and Pam "Prime Time" news show is reporting on it.

Members of the European Union are considering a proposal from Britain to cut aid to some of the world's poorest

countries. England provided \$3 billion to the African Caribbean and Pacific Fund; it wants to cut that amount back to \$2.25 billion.

Cut-backs are the order of the day all over the world. Even businesses in Japan are letting workers go. Especially middle managers are deadly afraid of the "katatataki," the invitation to "voluntarily" resign. People who refuse to take the hint are often banished without telephone, equipment and really without anything to do, to a basement in some hole-in-the-wall.

The European Parliament, which has its headquarters in Brussels, has 567 seats. Italy, France, England all have 87 seats; Germany has the most at 99; Spain has 60; the Netherlands has 31; and Luxembourg is represented by six members in the Parliament. The bureaucracy encapsulating that institution employs more people than the entire population of many a small nation. European economies are threatened by the exports of countries with lower wages.

Students in France protested lower subsidies to educational institutions. They protest differently than their grandparents did. Opa and Oma would peacefully march through the streets holding up placards. Nowadays there isn't much difference between a demonstration and a riot.

Moscow has become one of the most expensive cities in the world. In supermarkets where Western products are sold, a couple of hundred dollars buys precious little.

Another institution which is not doing well is the well-known Lloyds of London. Members of that insurance brokerage had to cough up some \$700,000 to cover losses. Especially the natural catastrophes of recent years have eaten away at the Lloyds profits, which at one time were as sure as rain in Vancouver.

But Lloyds' problems have been overshadowed by the spectacular collapse of the nearly as venerable Barings Bank.

World news

Carl D. Tuyl

bytes



caused by a wet-behind-the-ears but very nervy 28-year-old. And the latest news says that his wife, who also worked for Barings, may have been his sidekick in more ways than one. The Bonny and Clyde of the banking set.

There was this little four-year-old who accompanied by his mother went to the doctor. "What is your birth date?" asked the nurse.

"February 27," the little fellow answered.

"Which year?" the nurse asked, upon which the little guy said, "Every year so far!"

Carl Tuyl is executive director of the Ontario Multifaith Council on Spiritual and Religious Care.

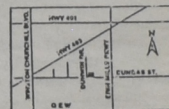
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News

Coalition wants to simplify complaint process for TV violence

Alan Doerksen

GUELPH, Ont. — Canadians with complaints about violence on TV programs now have an ally in the Coalition for Responsible Television. The coalition has set up a 1-900 line for people to call with their complaints.

The 1-900 line was started on Jan. 18, and has already gotten a big response, reports Patricia Herdman, co-chair of the coal-

ition and public broadcasters like the CBC and TVOntario to the CRTC, and complaints about private broadcasters like Global TV to the CSBC, says Herdman. A copy of the correspondence is also sent to the complainant.

Looking for safety

"The first two days of calls focused on the [Mighty Morphin] *Power Rangers* and *Bart*

concern for the well-being of children."

Volunteer organization

The coalition now includes about 20 member associations, including such diverse groups as the Canadian Teachers Federation, Girl Guides of Canada, the United Church of Canada and the Atlantic Baptist Fellowship. The coalition accepts complaints in both French

and their complaints, they wouldn't refer to the council in future actions. If they disobeyed this, they would be held liable. The coalition complained about this, and the council has since removed this waiver from the complaint process, says Herdman.

Visual peace

Herdman describes herself as "an activist for visual peace." One of her "pet peeves" is violent TV advertisements. Especially offensive to her are ads for violent movies, such as one for the movie *Shallow Grave* which shows dead bodies falling down. Sometimes she chooses a good program to watch only to have it interrupted by violent ads, she says. Herdman also objects to ads for violent video games, and what she calls "shockumentaries" — programs which show graphically violent scenes, such as people actually dying in wars.

"Nine o'clock has become what we call the bloody brutal violence hour," says Herdman. Because 9 p.m. is viewed as a time when children are not watching TV, violence is left in programs in that time-slot, she says.

Herdman also works actively against violent video games.

Focus on broadcast

Roger Cann, the pastor of a Baptist church in Kentville, N.S., does volunteer work with the coalition on behalf of the Atlantic Baptist Fellowship. "My role has been one of education," says Cann, who has been speaking to the media and church groups about the coalition.

Cann is also concerned about speeding up the complaint process. At this point, the CRTC collects complaints about a broadcaster in a file until that broadcaster's licence comes up for renewal, and then discusses the complaints. "It's almost pointless at that point," Cann comments.

Cann and the Atlantic Baptist Fellowship are also taking action on the issue of pornographic videos, but Cann says that the coalition is "sticking with broadcast TV" as its central focus.

and English, and includes eight Quebec-based organizations such as Pacijou, whose name translates as "peaceful play." (Pacijou works against war toys.) Herdman's co-chair is Jacques Brodeur, who is based in Quebec. The coalition is a completely volunteer organization, says Herdman.

The main focus of the coalition is simplifying the complaint process for people objecting to TV violence. Right now, the process is "very convoluted," says Herdman. "We really want Canadians to speak their opinions." The coalition also wants "to oversee and advocate on behalf of the public," she says.

One recent problem with the complaint process was that the Canadian Broadcast Standards Council asked complainants to sign a waiver agreeing that if they didn't like the action taken by the council in response to



A group of schoolchildren display the Coalition for Responsible Television's 1-900 number. The full number is 1-900-451-3664.

tion. There have been a lot of people calling in to thank the coalition for its new service or to make specific complaints about violence in TV programs.

Viewers who are offended by TV violence on a program can call the coalition at 1-900-451-3664 for \$3 a call. Two dollars of this amount goes to Bell Canada, and \$1 goes to the coalition, says Herdman, who is based in Guelph, Ont.

Once someone calls the line with a complaint, the coalition has volunteers who transcribe it. Then a facilitator decides where the complaint will be sent, and a letter containing five to 10 of the complaints is sent to the Canadian Radio-television and Telecommunications Commission (CRTC) or the Canadian Broadcast Standards Council (CSBC).

The coalition sends complaints about specialty cable channels like Arts & Entertain-

Simpson," says Herdman. "Some of the people were concerned with the way Bart Simpson treated other people." Others complained that *The Simpsons* was on before 9 p.m., which made it hard for them to keep their children from watching the program.

Some people also complained about violence on the *Power Rangers* program. Last November, media attention was focused on the *Power Rangers* after the CSBC censured the program for its violent content, following several complaints.

The coalition was started in January 1994, when a group of anti-violence protestors got together in Ottawa. Until then, "we hadn't focused on the great socializer which is television," says Herdman.

She continues, "We had to make a safe place for children on television." One of the coalition's main interests is "a

News Digest

Saliva test for AIDS approved in U.S.

WASHINGTON, D.C. (EP) — The Food and Drug Administration has approved a saliva test for the AIDS virus, but warns that the test is not as accurate as blood tests.

An unlikely combination of AIDS activists and religious conservatives had pushed for approval of the OraSure kit, saying it would broaden access to testing, meaning earlier detection and less transmission of the deadly virus. "How can you get out in front of an epidemic, rather than chasing it, if you don't find out who's infected?" asked Richard Cizik, policy analyst for the National Association of Evangelicals.

Some opposed

The radical AIDS advocacy group ACT UP condemned the saliva test, saying it would feed rumors that you can get AIDS by kissing. But W. Shepherd Smith Jr., president of Americans for a Sound AIDS-HIV Policy (ASAP), noted that while saliva would have to contain a lot of the AIDS virus to serve as a source of infection, federal health officials have never rescinded their warning that people not engage in "deep kissing" with people whose HIV status is unknown.

Hunger increases in Africa, U.S.

WASHINGTON, D.C. (EP) — According to *Causes of Hunger: Hunger 1995*, the annual publication of Bread for the World, 700 million people worldwide "are desperately poor and chronically hungry."

According to the organization, the overall world hunger problem has been decreasing over the past two decades, but in sub-Saharan Africa and the U.S., numbers of hungry people have increased. In the U.S., they report, 30 million people can't afford to buy enough food to keep healthy.